12

1093

(the which a certaine prin
tlately corrupted/(made falſe to
the grete ſclaunder of thauthorr
greter deſayte of as many as bo
ughte and red thez)

Firſte ther is

orderly with the cõcor
dance of the fower euangeliſtes
A fruteful for childrẽ
A ful of lerning
A before god
Ther is a pſalm. added to the e=
uẽſong r to the com=
plene with and a co=
lete therto.
The
The
The
All the newe corrected

1530	B	xvii. Apri.
1531	A	ix. Aprilis.
1532	G	xxi. Mar.
1533	E	xiii. Apri.
1534	D	v. April.
1535	C	xxviii. Mar.
1536	B	xvi. Aprilis.
1537	G	i. Aprilis.
1538	ff	xi. Apri.
1539	E	vi. Apri.
1540	D	xxviii. Mar.
1541	B	xvii. Apri.
1542	A	ix. Apri.
1543	G	xxv. Mar.
1544	ff	xiii. Apri.
1545	D	v. Apri.
1546	C	xxv. Apri.
1547	B	x. Apri.

b Luc.2.
c God bownde hym sel-
d ve by promise to Abr-
e aham and to his sede:
to be their god: vppon a condicion
that they wolde beleue in hym & be
perfite: and he sealed thobligation
with ỳ seale of circumcision. Ge. 17
f ma.2
g In this daye ỳ chirche
remembreth thaperin
b ge of the starre in the
c easte vnto the thre le-
d arned and wyse men:
e which starre brought
f them eo Jerusalem: re
g de thistorye/in the se-
conde/cap. of Mat.
b when it wat noysed

vii that Christe the kin-
ge of iues was borne/
anon Herode feared
him selve leste he sh-
ulde lese his kingdom
And ỹ comens feared
thez selve also/leste he
shulde not geve pla-
ce to this newe kinge nowe borne
withe oute grete bloudesshedinge/
whiche troublouse feare shewed
them all to gither to haue litell fa-
ith in their prophetes and especial
ly in Esaye prophecyinge his king
dome to begynne/to beencresed and
stablesshed with pease in right iu-
gemente & in due ordyr doinge all
thinges/for evermore. Esaie .9.

Acto.9.

Seynte Pause / whi-
les he was in persuyn

A ge christ/receiued gra- 29
viiii. b ce: where ye maye se ye 30
iii. c grace was geven him/ 31
and he was conuerted when he not only did not deserue it/but whiles he faughte ageinste it & ageinste ye gever therof. Rede thystorie. Actorum. 9. chapiter.

K II Februarie hathe. xxviii. dayes.

d Of the chirchinge of 1
wemen it is writen in ye third boke of Moses called. Leviti. the. xii. ca.
xi. e The Purification of 2
xiii. f ower ladye Luc. ii. 3
viii. g As Christe submitted 4
A hym selve to the lawe 5
xvi. b of circumcision: so wol 6
v. c de he be brought of his 7
d mother into the tēple 8
viii. e fulfilling the lawe of 9
ii. f purification also with 10

g hyr/althoughe thei ne 11
x. A ded it not/for she cōcei 12
b ued him with oute sp- 13
xviii. c otte of synne persever- 14
vii. d inge euermore a pure 15
e virgene/but as expo- 16
xv. f wndeth this place pa- 17
iiii. g ule in the.iiii.cap.to ẏ 18
A galathens: sayinge w- 19
xii b hen the full tyme was 20
i. c come: God sente for the 21
d his sonne made of the 22
woman/made subiecte to ẏ lawe to lose ād to redeme them whiche were vnd' the lawe/that we thus purchessed and wōne by his bloude shulde receyue the right title of then-heretaunce of his sonnes

ix e Sette Thomas mar. 23
f Matthye apo. Acto.i. 24
xvii. g Mathias before his e- 25
vi. A lecciō was one of the. 26

b lxx. disciples whiche 27
xiiii. c euer abode with their 18
master Christe from their first cal-
linge/ and slipte not from him nev^r
to come ageine as some mendreame

B.L Marche hathe. xxxi.
dayes.

iii. d The Creacion of the 1
e worlde. Gene. 1. 2
xi. f God drwe forthe the 3
g lyghte oute of the der- 4
xiv. A kenes / and yet one is 5
viii b contrary to the tother 6
c God maketh one con- 7
xvi. d trary of a nother/ of a 8
v. e synner he maketh a ri 9
f ghtwisman/ of a trou- 10
xiii. g bled soule a quyet con 11
ii. A sciense/ of the syke he 12
b maketh the wholl be- 13
x. c fore we feale heuen we 14
d muste taste hel/ before 15

xviii.	e	we knowe howe swe-	16
vii.	f	te and howe iẽtle is ẏ	17
	g	mercy of god: we mu-	18
xv.	A	ste fele/howe bitter ⁊	19
iiii.	b	frowerde is owre sin-	20
	c	full and sturdye natu	21
xii.	d	re. Lyke as oute of ẏ	22
i.	e	derkenes he drwe for-	23
	f	the ẏ daye / so oute of	24

derke false opinions ⁊ diuerse sectes shall he drawe forthe the cleare light of his trwe worde whiche is every where one lyke it selve. Before he lifted vp Adam and Eue with his counfortable promise: he thrwe them downe with his hevye iugement. Gene. 3.

iv.	g	The Salutige of ow-	25
	A	re ladye Luc. 1.	26
xvii.	b	Owre ladye / as sone	27
vi.	c	as she/cõsyderinge hir	28

vnworthines so humbled hir selve

to the plesure of God and beleued his message: by the operation of the holy goste was she made the mother of Christe.

	d	The newe Testamẽte Mat.26.	29
piiii	e	The Passion of owre saviour Jesus Christ	30
iii	f	in the same	31
B	II	Aprile hath. xxx. dayes.	
	g	The Resurrection of	1
pi.	A	ower lorde Mat.28.	2
	b	Christe is dede for o-	3
pip	c	wer sinnes and is ry-	4
viii	d	sen for ower rightwis	5
pvi.	e	nes Ro.4. Ower sa-	6
v.	f	uiow' christe toke vp-	7
	g	pon hym to dye for o-	8
piii.	A	wer sakes: he toke o-	9
ii.	b	wer synnes vppon hi/	10
	c	and lete dethe ãd even	11

p. d ẏ very paines of hell 12
e assayle him/and to ta 13
pviii. f ke their plesure over 14
vii. g him:but yet coulde th- 15
H ey not overcome hym 16
pv. b for he was stronger/ 17
iiii. c then they ⁊ rose vp frō 18
d them all/and trode thē 19
pii. e vnder his fete/ and all 20
i. f this dyd he to make 21
g vs free frō theis ded- 22
ly and lothely monsters ẏ we my-
ght belordes over them . This if
we beleve: lo / nowe are they vnder
ower fete also/whiche victorye to
obteine/it is impossible for ower o-
wne powers/for it was he ẏ thoro-
we this victorious bataile was ma
de of his father ower rightwisnes/
ower holynes/ower redēcion/ 1.cor.
1.⁊ this was ẏ very cause wherfore
he toke ower mortall nature vppō

hym/and suffred his passion/ād ro
se ageine the thrid daye.

iv. A Saincte George. 23
b Thoffice of an evā.* 24
xvii. c Mare thevan 1.Pe.5. 25
vi. d *geliste is first to thro 26
e downe and to cōfoun 27
xiiii. f ded mā/ declarig god- 28
iii. g dis commaundemētis 29
A to befulfilled of nom- 30
an/thus levinge euery mā a sinner:
secondaryly to erecte ād to counfor
te hym agein declaringe his merci
full and swete promises.

B II Maye hathe. xxxi.
dayes.
xi. b Phili. a James .ma. 10 1
c In the schole of the 2
crosse/we lerne to knowe God.
xiv d Thinuētio of ẏ crosse 3
viii. e Christe sayd vnto all 4
f men. Luc. 9. 5

xvi. g If eny man will co-
v. & me after me: he muste
b forsake hym selve and
xviii. c take his crosse vppon
i. d hym daylye/and folo-
e we me other is he not
f worthye of me.
g God made mā firste i
xviii. & his similitude & after
vii. b his owne lykenesse.ge
c nesis in the firste ca. ꝑ
xv. d is to saye he made hym
iiii. e goode/righteouse/pure:
f perfitte / and innocent
xii. g but aftyrwarde this
i. & godly ymage & heven-
b ly favoure or lykenesse
xv. c he loste thorowe sinne/
d and so became lyke ꝯ
xvii. e selve/that is to saye a
vi. f synnet / vnrighteouse/
g fylthye/vnperfite/and

so siche chyldren he be- 28
b gate/for all the childre 29
c ne of Adam goten and 30
d borne by natural propa 31
gation are sinners. when Adā was an hondred ād thyrtye yere olde he begate a sonne aftyr his owne lyke nesse and similitude. Gene.5. wher= fore to do of this sinfull similitude of ow² father Adam and to do vp- pon vs goddis lyknesse ageyne / we muste be regenerated ād borne a ne- we/that is to saye baptized (the which sacramente circumcision fi= gured) here nowe are we borne of God/ Joan. the firste ca. here do we vppon vs Christe to be lyke hym a= geine in the third to the galathens. By Christe are ye circumcysed (sai the Paule/in the.2.cap . to the Col= lossens) with a circumcision withe owte handes doyngoff yower fles=

shly synfull bodye thorowe the circumcision of Christe/buryed altogi ther with hym in baptyme and rysinge also togither with him thoro we faithe which god worketh in yowe which stered hym vp frō dethe/thus maye ye se howe that circumcisiō was a figure of baptyme and baptyme is the figure of the Crosse wherby we (ower bodyes mortified) are reviued by the holy goste and are in fassheninge daylye to be like Christe to suffre / to dye/and to ryse withe hī in a gloriouse īmortal state.

K II June hathe. xxx. dayes.

	e	whō god knoweth be-	1
xiv.	f	fore for his electe and	2
vii.	g	chosen (saithe Paule.	3
xvi.	A	Rho. 8.) thez hathe he	4
v.	b	determined to make li-	5

c ke ẏ ymage of hys son 6
viii. d ne/for it is he ẏt was ẏ 7
ii. e firste begoten emonge 8
f many that are his bro 9
p. g therne. Owre Bapty- 10
A me signifieth/and testi 11
pviii b fieth of vs/tothe Chyr 12
vii. c che of god(which aro- 13
d wꝛ brotherne in Chri- 14
pv. e ste) ẏt we ar ẏ mẽbres 15
iiii. f of ẏ same body ẏt is to 16
g saie of ẏ chirche of god 17
pii. A of ẏ which chirche ch- 18
i. b riste is ẏ heade. By ba 19
c ptie thei take vs nowe 20
ip. d as renued by his spiri- 21
e te by the worde of fai- 22
pvii. f the to mortifie owre 23
flesshe / and to be quykened in spi
rit. Of this fyer of purgatory spo-
ke Johan baptist. Mat. 3. and. Luc.
3. sayinge/ I wasshe yowe with w-

ater: but a stronger shall folowe me and wasshe or baptize yowe withe ỳ holy goste in fyer &c.

g

Luc. 1.

b To men chosen to do
c grete thinges/as to A-
d braham Jacob and Sara god gave names accordige to their actes. Johan preched and poynted with his fingre Christe thauthor of all mercy ād grace / wherfore he was called Johan/that is to saye a graciouse prophete.

e
f

g

b Luc. 1.
c Zachary loste his spe-

d che because he beleued
e not the angel. But E=
lizabeth called ow² lady blessed be
cause she beleued/and sayed the mes
sage of the lorde shalbe fulfilled in
the. Luc. i.

f The translation of
Saynct Thomas.

Preesthod translated/nedes muste
therbe a translacion of the lawe al
so/to the Hebrw. cap. vii.

g
b
c
d If ỹ childrene of Is=
e rael were as many in
f nowmbre as the san=
g des of the see: yet shall
the² be saued but thei³
b reliquyes that is to sa
c ye but very fewe esa=

d ye in the tenthe chap-
ter and alledged of Paule in ỳ nyenthe to the Rhomans.

e Margarete vir. & mar.

f To continue a virgene I haue no commaundemente of the lordes/ but thus is my mynde as folowethe. 1. Corin. vii.

g Mary magdalene Luc 8. Mat. 27.

6 Vnto Mary Magdalene / Christe apered fyrste of all after his resurrection. Marc. 16.

c Iacobus apostle 1. cor. 15. Acto. 15.

d Sancte Anne

e There was one Anna

f whiche came into the

g temple when Christe

was presented and she

6 preched hi to all that loked for his redempcion in Jeru-

salem. Luc. the seconde cap.

c
d
e
f
g
b

in
the Actes of the apost.
the 12. cap.
Peter was presoned for
prechinge godde worde.
The Transfiguracion
Mat. 17.
The name of Jesu

Mat. i. Acto. 4.

c There is no noth² na
d me vnder heuen geuen
to men wherby they muste be saued but alonly this. Acto. 4.

e
f There is no helthe in
g eny woth² / but in this
stone ow² saviow² Je
b su christ in ȳ same ca.

c Thassumpcio of ow-
d ladye.
e Blessyd is he whom
f thou haste chosen and
g taken vp to the to dw-
ell in thy house: for si-
b che on shalbe satisfy-
c ed with the hevenly &
d plesaũte goodneses of
thy holy temple. Psal. 65.
e S. Bartholome Apo.
f Apostle is as miche to
g say as sente/for nomã
ought to preche but he
be firste called ande sente of god.
b Austine Bishope and
doctore.
c Theadynge of Joan
d bapt Mat. 14.
e The cause wherfore
Johan baptiste was presoned and
headid foloweth/he monyshed hero-

f The concep. of ow' la. 8
g *ye not ye nowe in this 9
A laste vpspryngin ge of 10
b Christes gospell with 11
c so many writers & pre= 12
chers ther of there is lyke trouble
and calamite abydinge vs: ye hā.*
d Eua the vicge. 13
e *ginge over ower hea- 14
f des? are we not yet Is= 15
g rael? haue we not day- 16
A ly/Noah/Moses/Aha- 17
b ron with the Prophe- 18
c tes? ye & Christe hym 19
d selve withe his Apost- 20
les monishinge ad warnynge vs of
theys plages to be at hande?*
e Thomas thapostle. 21
f Johan. 20. 22
g *Oth' cometh he sho- 23
A rtly to iugemēt: or els 24
loke for a meruelouse sodē chāge*

b Christmasdaye Ma.2. 25
viii c S. Steven Act.vi.vii. 26
d Johā Evange Jo.21: 72
vi e Thanaocētes Mat.2. 28
f Thou ye orthodox 29
g *Lyfte vp yower hea- 30
viii h des to god. 31
Repente ye & turne ye to hym.

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viii. e and Prophetes when
ii. d eny affliccion or plage
e was at hãde. Dyd not
v. f Joel in Achabs dayes
g kynge of Israhel ge-
viii h ve them warninge of
the locustes: Then had they Helyas and an hondred mo prophetes / whiche Abdyas dide hyde. 1. re. 18. *
vii. b Dionyse Areopagite.
c Acto. 17.
ix. d *Aftyr this god sente
xi e them Amos and *
f The trans. Edwarde.
vii. g *Jonas in Israel:
i. h Amos tolde them of
b the miserable captiui-
ix. c te of the Assyryons.
Then was there Esayas & Oseas in the dayes of Hozias Joathan. *
d Luke Euangeliste
vii e *and Achas kiges of

f Juda. Aftyrwarde he
g sente thez Hieremye &
B Sophonias in the day
b es of Josias and Joa=
c chym whiche all war
d ned them of the intole
e rable captiuite of the
f babilonites/destrucciō
of their cyte/and brennynge vp of
their temple. There was nev' si=*
g
*che plente of prophe=
b tes/of teachinge/of ey
c hortynge to penance &
rebukynge &c. *
d
e
f *of synne: as was em=
g onge the people of Is=
raell ād Juda whē*

b Saynte Leonarde.
c *their miserable capti
d uite and so soden de-
e struccio hãged ov' th-
f eir heades. Fore the *
g Saynte Martyne
A *hygher ẏ the vngod-
b lines ãd synnes of ẏ kĩ
c ges and of their subiec
d tes grwe ⁊ hasted vn-
to their worthy vengeaũce ẏ moo*
e Edmonde bishope
f Augle the bishope.
g *Prophetes and pre-
chers god sente thẽ to*
b Edmonde the kynge
c * call thez to repenta-
d unce with wordes ãd
woundrefull signes ⁊ miracles. *
e Clemente the poope.
f *. Hieremye. 23. years
cõtinually with grete diligence ke-

yed vpon them to amēde/tellynge*

viij g Catharine virge 25

A Saynte Lyne poope. 26

viii b *them of ẏ captiuite ẏ 27

c was nowe at hande ⁊ 28

xvi d rebuked them sore bec- 29

ause the wolde not heare but desp-

ysed goddis messagers ⁊ his pre- *

v e Andre thapostle. 30

B D Decembre hath. xxxi.

dayes.

f *chers. Rede the hyst- 1

xiii. g ory of ẏ kynges ẏ la- 2

ii A ste boke/⁊ ẏ prophetes 3

x b wiche preched in theyr 4

c dayes and especially 5

Hieremy in ẏ xxv. chapiter wythe

Esaye ⁊c. ⁊ at laste Christe hī sel- *

xvii d Nicholas bishope 6

vii e *ve tolde thē with we- 7

pynge eyes of ẏ laste destrucciō by

the Romās Luc. 19. ca. And thī ke*

¶ The Passion of our sauiour Christe.

Wer sauioure Christe/ at his laste souper with his disciples vppon the thirsdaye before he suffred/ spoke a very longe and swete sermone vnto thez/ no lesse fruteful then ful of godly affects: so that no tonge is able to expresse the goodnes ād the affects of it spokē so litel before his dethe: whiche heavēly wordes/ only sainte Johan dide write shewinge ẏ he dide not sleape ād laye his head vppō his master Christes breste in vayne. This sermone beginneth at the .xiiii. chapit² of Johan and continueth vnto the xviii. cap. where beginneth the historye of his Passion/ whiche here foloweth orderly as he suffred/ every Euangelistes name/ setto their owne sainges.

¶ The first parte of the Passion of owre sauiow^r Christe containinge the cõmunicaciõ of Christe with his disciples nowe goinge forth to the mounte Oliuete.

When Jesus had made an ende of his ꝑmone: he went forth with his disciples ov^r a broke called Cedron. Johañ. into the mounte Oliuet/vnto the whiche place he was wonte ofte before to go to praye/but nowe (his passiõ drawinge nyghe) he wẽte to praye more fervẽtly ¶ more effectuously and that in the nighte. Mat. Mat. Luc. And as he was goinge (for that his disciples had harde their master ofte before sainge ꝯ he shulde departe from them) thei beganne to dispute emonge thẽ sel-

ue/which of them shulde be highe-
ste to succede their master ī like au-
thorite: for as yet they knewe not
to what office they were called.
And when their ambicion began
to breke forth in to siche maner
of contenciouse reasonynge: their
master Christe (as he dide somty-
mes before) commaunded thez to
silence sainge. The haithen kin-
ges beare a rule ād playe the lordes
emonge them selvez: and siche as so
rule are called grete men of autho-
rite ⁊ power: but ye shalnot be so:
for he that is gretest emōge yowe/
shalbe as the loweste/and he that
is chefe/shalbe as a ꝑuāte: for whe
ther is he greter that sitteth dow-
ne to be served or he ye serueth him?
is not he ye sitteth? I my selue am
here emonge yowe as one that mi-

niſtreth: ye are thei which haue a-
byden by me in my tẽptacions. And
I laye oute for yowe the ſame kin-
gdome which my father layed oute
for me/that ye ſhulde eate & drinke
at my table in my kingdome/and ſit-
te in iugement iugynge the twelve
trybes of Iſrahel: (for ye are thoſe
chyldrene of whom it is propheſyed
in the. xlv. Pſal. to come in the ſtede
of the fathers/to teache the people:
whom thei ſhal take as Princes in
all the erthe) But not withſtandin
ge I haue thus promoted yowe to
ſich an highe dignite of the whic-
he I haue ſo ofte ſpoken vnto yo-
we: yet this ſame nighte ſhal ye all
be fore offended & hurte by me/of ỹ
whiche hurte I haue ſo ofte war-
ned yowe before: for verely ye ſhal
flee awaye from me as thoughe ye had

never sene eny touche or token of god in me: but thus pleaseth it my father to handle yowe / thus shall ye haue experiẽce howe litel pow^r ye haue to goodnes/excepte ye haue it of me. Also it behouveth me to suffer siche affliccion of all maner of men/even of my frendis and familiare whiche have apointed myselve to be offred ĩ sacrifice vnto mi father for ẏ^t helthe of as many as shalbe saued. This is the same thĩge that the Prophete Zachary prophesyed on me sainge. The hearde man shalbe smyten/ and the shepe shatrede abrode: but yet for this yower fall se ẏ^t ye shrinke not awaye nor despay^r: for I will lifte yow vp ageyne. And when I shalbe vprysen/ I shal gath^r yow ageyne togither in galile/and I shall go befo-

te yowe as it becomethe the heardeman to go before his shepe/offeryng my selve ageyne vnto yowe as a gouyde/a leader/and defender. Mat Marc. Luc.

¶ But in the meane tyme Satã ower aduersary shall trye yow sore and exercyse yower faithe/he shal tempte yowe strongly: but Simon Simon take hede/for verely Satã hathe desyerd yowe to syfte yowe as one shulde syfte whete: but I my selue have prayed for yowe all/as ye well knowe/but especially for ỳ Simon/which shalte fall more perelously and more grevously then wother leste thy faithe fayle/which thou ons confessedste for all thy felawes/wherfore thou conuerted/and brought ageine into the right waye/counforte ād stablesshe

thy brotherne conſyderige thy nowne fall. Vnto which thynges peter anſwerde Jam redye ſayed he (Maſter) to go into preſone with ỹ ye to go into dethe with the. Luc. wherfore if al wother beinge hurte by the reaſone of thy perell/ fayle ỹ/ yet ſhall J abyde ſtill by ỹ (Here he felte howe erneſtly he ſhulde haue loued his Maſter/ but he knewe it not to be the gyfte of the father/ ſo to love hym and not to come of fleſſhe & bloude/ which thinge his Maſter ons teſtifyed vnto hym after his ſolemne and heuenly confeſſion) And vpon this/ his Maſter ſayed eſpecyally vnto him that he ſhulde denye hym thryſe: ſayinge/ Peter/ verely J ſaye vnto ỹ: this ſame nyghte/ even thou ſhalt denye me thryſe/ before the kok-

te yowe as it becomethe the heardeman to go before his shepe/offeryng my selve ageyne vnto yowe as a gouyde/a leader/and defender. Mat Marc. Luc.

¶ But in the meane tyme Satã ower aduersary shall trye yow sore and excercyse yower faithe/he shal tempte yowe strongly: but Simon Simon take hede/for verely Satã hathe desyred yowe to syfte yowe as one shulde syfte whete: but I my selue have prayed for yowe all/as ye well knowe/but especially for ỳ Simon/which shalte fall more perelously and more grevously then wother leste thy faithe fayle/which thou ons confessedste for all thy felawes/wherfore thou conuerted/and brought ageine into the right waye/counforte ad stablesshe

thy brotherne conſyderige thy nowne fall. Vnto which thynges peter anſwerde I am redye ſayed he (Maſter) to go into preſone with ỹ ye to go into dethe with the. Luc. wherfore if al wother beinge hurte by the reaſone of thy perell/ fayle ỹ/ yet ſhall I abyde ſtill by ỹ (here he felte howe erneſtly he ſhulde haue loued his Maſter/ but he knewe it not to be the gyfte of the father/ ſo to love hym and not to come of fleſſhe & bloude/ which thinge his Maſter ons teſtifyed vnto hym after his ſolemne and heuenly confeſſion) And vpon this/ his Maſter ſayed eſpecyally vnto him that he ſhulde denye hym thryſe: ſayinge/ Peter/ verely I ſaye vnto ỹ: this ſame nyghte/ even thou ſhalt denye me thryſe/ before the kok-

ke shal have krowene twise/ ⁊ Peter then trustinge ov² moche to him selve/spoke with a bolder affirmacion sayinge/ye if I shulde dye with the/yet shall I not denye ẏ/whiche thinge also sayed the wother. Mat. Mar. Luc (for as yet they were with oute eny perell).

¶ wherfore their Master notwithstandinge he had tolde them this thinge so ofte before yet he made mencion therof now ageyn/sayinge/ when I sente yowe withe oute walet/ scrippe/ and shoes/ wanted ye eny thinge? they answerde. we wanted nothinge at all/ then sayed he/nowe shall it be otherwyse with vs/for nowe not I me selve shalbe suer/which then ministred vnto yowe all thinges and put yowe oute of perel: for ye shall se the vngodly

so furiously tak on with me/ ye then a swerde shalbe sene vnto yowe so necessary ye if eny of yow hath walet & scrip/he shal thinke it more expediēt to cast thē awaie as vnfeate for ow² cause & rath² to bye hī a sw²de: the² is verely siche a violēte storme nowe at hande/that ye shal thinke it nedefull not only to chaunge purse and money/ scrip and lyvinge theryn for a swerde/but cote also/ye & ye yow² neth² moste cotes which ye cānot well wāte/for verely these thinges which are writen of me/muste be fulfilled at the laste. This is it writen/Esaye the.53.ca I shalbe reputed emonge the wyked and shalbe haried and tugged to dethe lyke an aduersary to god. But at laste this besenes for ye whiche the father hathe apointed me

to dye in so poore a kareful & sha-
mfull state shall haue an ende: but
his disciples (as yet nothinge my-
strustinge their owne strengthes/
supposinge to have avoided the pa-
rell by swerde) spoke bothe lowde
and boldely. Syr/ lo: here are two
swerdes/ thynke ye not these to be
sufficiente for this scyrme? Yea (sai
ed their Master scornynge thē) thei
are enoughe/ thynkynge it no nede
to bringe them into eny farth² da-
unger/ whom he knewe to fyghte
withe their fete rather then withe
swerde: (for if their enymes had es
pyed them armed with eny weapē
to resiste/ they wolde have bene mo
re fearse vpon them) Also the tyme
was come that he wolde geve hym
selve willingly to dyr: notwithstā-
dinge yet Peter kepte one of ỳ sw-

erdes for the glorye of god/but vn-
wares. Luc.

¶ *The ſeconde parte contayninge the prayer of Chriſte in the garden.*

AS he was thus commininge withe his diſciples/ they came to a village called Gethſemane Mat. Mar. where was a garden into whiche Chriſte entred with his diſciples. Johan. and (ſome of his diſciples commanded to ſitte downe at a certaine place/whiles he wẽte in a lytel farther to pray) he toke vp with hi Peter & ỹ two ſonnes of Zebedei/ whom alſo he had before admitted to wother ſecretes & had promyſed them in the hyl to ſe his glorye.

¶ Before theis thre men/ beganne he nowe to be in a grevous an-

guyshe and greate hevenes of mynde/sayinge full hevye is my mynde even into dethe(so wolde he shewe hym selve to be very man and to be lyke vs his brethern in all pointes as concerninge temptacions)he wolde verely caste owte a grete and grevous multitude of synnes frō hys chosen/wherfore it behouved hym to be so grevously tormēted not only in bodye but in mynde/for what is the tormentinge of the bodye if ỳ mynde feale it not? when he was in this painfull affliccion of mynde/so that he was nighe deade(for he was hevye even into dethe) he fled vnto his father/as it was his maner/and is the maner also of all saintes/whō because he wolde cal into his helpe more ernestly and with more free spirit at his plesure/

he wente forthe a lytell farther frō theis thre Diſciples (althoghe he loued them dearly) he wente from them as ye wolde saye a ſtones caſte/ & there he fell downe flatte vpō therthe and prayed/ſayinge/father if it be poſſible/beare over this paſſion fro me / neverthelesſe not my wyll/but thyne be done(for he made rather his complaynte here before his father/then deſyerd his Paſſion to be turned from hym)for he came into this hower wellwillinge/but with howe hevye and tremblynge mynde (for that his dethe was nowe at hande) noman maye expreſſe:here he ſhewed his father his fervente deſyer to dethe & howe preſently his nature felte it/ wherfore it was ſhewed hym thus to be his fathers pleſure/ & ſo was

he well counforted.

¶ when he had th⁹ prayed/ that is to saye when he had thus powered forthe the fervente desyeres of his harte (thus wounded withe horroure and feare even into dethe) into his fathers besome/ and that doutelesse with many a teare/ with mani a depe syghe/ with sore sobbinges/ and fervente thoughtes: and thus/ he stedfastly consyderinge his fathers will on this maner to require of hym the helthe of the worlde: he toke courage and harte vnto hī selve and returned to his disciples/ lyke as that man whose mynde is grevously vexed and troubled cannot abyde longe in one place/ And when he came he founde them a slepe: whe² (because Peter had answerde hym more boldely then woth²)

he chalenged hym fyrste be name sayinge/Simon/not one how maiste thou not watche withe me? where is nowe (I praye the) ye bolde sprited harte of thyne/that was so redy to go with me even into dethe? Awake/Awake/& fall to praier leste ye fall into that grevous tẽptacion whichr hangeth nowe ovr yower heades: as yower spriteswere then all to bolde/so is yower flesshe nowe all to weake to endure lõge: ye shulde have rather prayed then slepte/if ye had bene wyse.

(But so it behouved them to be taugte by their owne folye/not only howe feable is their flesshe/but also howe vnable it is altogither to eny goodnes/and that all strẽghte comethe of god: notwithstandinge at this tyme toke they full litel he-

de to their Masters rebuke and cha lenge) They turned he ageine to prayer when he se that in his moste deare chosen and trustye there was no counforte whiche thinge verely michmore encresed his hevenes/for so it behouved him to suffer afflicion on every syde.

¶ He prayed ageine the same prayer that he dyd before / that is to saye he layed the trouble of his minde in the will of his father desyering his consolacion: and from thense ageine he wente vnto his disciples: whom he fownde lyke wyse aslepe as before / for they colde not holde vppe their eyes / nether they thus blamed myghte answere ther master eny thinge at all. Thus ageyne receyved he affliccion and hevenes of them/of whom he shulde

haue had consolacion and connfort

¶ The thirde tyme lykewise he gaue hym selve to prayer/ and prayed somwhat lenger/ for he was al to tormẽted & in siche an agonye ẏ his swette randowne with bloudy dropes into the erthe/ And thus when his agonye and hevenes of minde we² gret² then he myghte eny lenger suffer / there apered an Angell vnto hym and conforted hym settinge doutles before his mynde effectuously that mervelous riche savynge helthe which he shulde performe and fynisshe by his Passion / and also the glorye off his father whiche therof shulde be greatly setteforthe and sprede a brode: so that this consolacion receyved/ he rose vp and returned hym vnto his Disciples. And when they

were yet aslepe he sayde vnto thez after a scornefull maner thus: slepe nowe and take yower reste / as who shulde saye / is there siche tranquilite and pease towerde vs that ye maye slepe so suerly withe owte feare? Oh howe insensible are ye ¶ lyke stones nothinge sealinge or perceyuinge all theie thinges which I tolde yowe before as cõcerninge this stormey tẽpeste even nowe at hande? Aryse / aryse / wons / for ye have slepte enough / beholde the hower draweth nighe of the which I tolde yowe. Nowe the sonne of man shalbe betrayed and be betokẽ into the handes of sinners. Aryse ¶ let vs go mete them / he is verye nighe that betrayeth me. Mat. Marc.

¶ This thirde parte containeth his takinge, and what betid

in his takinge.

IVdas verely knewe this place of praier and howe ye often tymes Christe withe his disciples wente theth² prevely to praye/ wherfore he gote hym a companye withe the servantes of the byshopes Scribes Pharisais and Preistes/ & they came thether withe lanterns/ fyerbrandes/and weapens. Johan And he beinge emonge them (Christe yet cominge on with his disciples) gave thez whom he brought with hym this token/that whom he shulde kysse that man to be Christ and warned them that as sone as they had taken hym/they shulde lede hym wysely & charely/ fearinge leste (as he had seine hym do somtimes before) he shulde slippe away from them by his godly power/an

he hym selve/ shuldnot haue satis-
fyed his promyse/and so to have lo
ste his money (Here maye ye se ho-
we depe falleth the blynde vngod-
lynes/howe bolde she is to do that
thinge which she knowethe not to
lye in hyr power/when he was no-
we come (for he wente foremoste in
the companye) anon he stepte forth
vnto his master sayinge. Hayle ma
ster/and kyssed hym: to whom chri
ste sayed: frēde for what entent co-
meste thou: Oh Judas/betrayeste
thou the sonne of man with a kys-
se? Mat. Marc. Luc. Then Jesus
knowinge all thinges that were to
come vpon hym/and nowe the ho-
wer to be come to suffer them: wen
te forthe to mete theis men whiche
came to take hī sainge to thē: whō
seke ye? they answerd/Jesus of Na-

zareth: ⁊ he sayed/ I am/ which wor-
de whē they harde/ anon both Jud-
as ẏ betray' then stādinge by/ with
al his cōpanye we' borne bakward
⁊ fell downe to ẏ groūde/ by ẏ wh-
ich thīge ẏ godhed of Christe was
sufficiētly declared to Judas to his
cōpanye/ to ẏ ministers of ẏ iues/ ⁊
to his disciples/ if their hartes coul-
de have ꝑceyued ẏ thīge which thei
bothe felte ⁊ se (this bright lightenī-
ge of his godhed cast forth emōge
thē/ by which he declared right cle-
arly hī selve to put his life willin-
gly in their hādes) ⁊ ẏ noman mi-
ght have takē it frō hī ageinst his
will. Then he asked thē agein whō
thei soughte: ⁊ to thē sayinge we se-
ke Jesus of Nazareth he answerd
ageine lyke wyse / sayinge I tolde
ye that I am/ wherfore yf ye seke

me / let theis my disciples go their wayes/whiche thinge he obteyned of his enymes / but more thorowe his power then by their good wilkes) And thus he verified his sayinges whiche he spoke before to hys father / I haue not loste one of thē whom thou gauest me/ for he wolde kepe them bodely also. Johan.

¶ Then they that were come thither with their master / cōsideringe what was lykely to fall / sayed to hym / Master/ shall we smyte them with the swerde? (for that at their Master had sayed before as concerninge the swerde to be so necessarie that all their money / their meate / ye their very cotes to be changed for swerdes/ signifyinge the greate power and violente handes of their enymes to com; thei lyke as yet car-

nall men/gatherd of theis his ſay-
inges that they myght ſlaye or vſe
the ſwerde (wherfore even they ſa
yed they/Maſter/lo/he' ar two ſw-
erdes/but their Maſter nether wol
de ne meante eny ſiche defenſe/not-
withſtandinge yet here at this ty-
me/before he coulde anſwere & ſhe-
we them his mynde as touchinge
this coreſynge of ſwerdes for their
other neceares / Simon Peter w-
hiche pretended to love his Maſter
more fervently then wother/havin
ge then one of theis two ſwerdes/
had drawne it and ſmitte of the ri-
ght eare of one called Malchas the
Biſhopes ſervante/ And a non th-
eir Maſter ſayed/ holde yower han
des/& thou Peter/put vp thy ſwer-
de/knoweſt not the proverbe takey
of ỹ lawe/that who ſo ever vſethe

the swerde with oute ỹ commaundement of god muste perishe by ỹ swerde? If I lusted not to offer miselve willingly vnto my Passion: Douteste thou to be in my pow^r to obtayne of my father for my helpe twelve legiõs of Aungeles? wilt not thou that I drinke this cuppe which my father hath filled and mingled for me/to suffer those thinges which he had decreed to be suffrede of me? howe shulde els the scripture be fulfilled prophesyige of me to suffre these thinges? Mat. Marc. Luc. Johan. And a non he toke the eare of this mayemed man and restored it to hym/declaringe ageine playnly by this mighty myracle his godhed/and also gevinge an excellent exemple to do good even to owre enymes. Luc. They turned

he hym ſelue to the companye of his aduerſaries (emõge whom was there the ouermoſte of the preeſtes as the rulers and the chefe heades of the tẽple with many woth² preeſtes) ſayinge vnto them/ ye are comforth hither with ſwerdes and battes to take me as thoghe ye came to take a thefe/ ye neded not th⁹ ſtrongly to have come to take me I ſote and taught dayly in the temple openly/ ye ſeinge/ & hearinge me wherfore layed ye not handes vpon me then? Verely ye wolde have done it often tymes before this / but who then helde yowe? Wherfore ſe that ye knowledge and that ye confeſſe me nowe to have come willingly into yower hondes/ that the ſcriptu² myght be fulfilled/ or els I

coulde nowe be as suer from yowe as I was in the temple/but this is that same yower hower/and ẏ power of derkenes / nowe pleaseth it my father to betake me to the Prince of Derknes which leadeth yow and to yowe which ar his soudiers to fighte one his syde: My fathers commaundemente do I obeye willingly and gladly/that the worlde myght se howe trulye I love hym & ẏ ẏ scriptures shulde be fulfilled

¶ Then all his disciples forsoke hym and fled. Mat. Marc. Luc.

Then the sergeaunts/ the officers and servants of the Jues toke Jesus and bounde hym/ and led hym firste vnto Annas/for he was father in law to Caiphas which was byshope for that yeare/and Caiphas was he that coũselde the Jues

ſayinge/it is eyppedient ỹ one may dye for the people. Johan. Alſo there was they a certaine yonge ſprin golde that folowed Chriſte decked vppō his bare with fyne clothe of raynes/whiche yonge ladde/ ỹ wother boyes that came with them begane to ſet holde vppon/but he fled awaye naked from thez/his clothe of raynes lefte behynde hī/for thus allalone wolde their Maſter ſuffer for his choſen/ſo that he wolde not ſuffer/not only eny of his diſciples to be takē/but brought it ſo to paſſe alſo/that this yonge man what ſo ever he was(ſeinge that he folowed hym)ſhulde not come into their handes.

¶ *This fowerth parte containethe what was ſayed & done before the* Biſhope Cai-

phas, and Peters denyinges.

HWither more/when it was so that Caiphas was Byshope/Annas sente Jesus thus bownde vnto hym. Johan. In the meane ceason Peter takige harte ageine to hym selve withe a nother of his disciples folowed their master alla farre/this wother disciple was well beknowne with the byshope/wherfore he was so bolde as to entre into the byshopes courte with Jesus/Peter abydynge stil withe oute the dore/then this tother disciple wente and desyerde the woman that kepte the dore that Peter might come yn/and she seynge Peter sittinge ageinste the lyghte (for ỹ vilens had made a grete fyer benethe in the middes of the hauke where they sote togithere with them

and ſome ſtode aboute it warminge them/for it was colde/and Pet^r was withe them warminge hym/ for he deſyerde miche to ſe the ende) this woman that kepte the dore beholdynge hym erneſtly/ ſayed vnto hym. Art not thou alſo one of this manis Diſciples? Thou were withe Jeſus of Galile/ and he anſwerde bye and bye ſaynge / I am not/I knowe not this man/I wot not wat thou ſayeſte. Mat. Mar. Luc and Johan.

¶ After this he wente forthe into the entre/and the kocke krowe. Marc. But this as yet moved hym no thinge at all. Alſo there had ſpyed hym ageyne a nother mayden whiche ſayed vnto hym emonge them all. And this man was with Jeſus of Nazaretthe/ he denyed

it ageine/ye and that with an ot-
he. Mat. Marc. So farre was his
harte gonne that was so redye to
dye with his master: for so muste
men slyde and fall that truste more
to their owne strengthe and pow-
then to Christes wordes/& yet was
he bolder then eny of the tother. In
the meane ceason/ the Byshope as-
ked Jesus of his Disciples and of
his doctrine/and wherfore he was
so bolde to gather disciples to hym:
what newe doctrine he taught the:
and what thinge he wente aboute/
To whom Christe answerde/I ha
ue spoken openly to the worlde tho
thinges whiche I taught in the si
nagoges/and I taught in the tem
ple where all the Jues come togi-
ther werfore as for the doctrine ye
maye it well knowe/not to be sedi-

cious nor derogatinge goddis lawe/as ye covet it to be founde/ kall hither eny witnes not one or woth' but as many as harde me and aske them whiche harde me what I spoke to them/lo they knowe what I bothe sayed and taught/ for I knowe well ye wolde not beleve me if I shulde testifye of my selve.

¶ When Christe had spoken theis wordes with so softe sobrenesse and grete grauite/notwithstandinge yet one of the Byshopes servantes thinkinge to do his Master a plesure gave Jesus a blowe of theare/sayinge/ th' answerste thou my lorde the byshope? whom Christe answerde ageine mekely. If I have spoken eny hurte by hym/testifye therof/& if I speke well/wherfore do ye smyte me? Johan. But

nowe because thower was comen
wherin Christe shulde sanctifye
his chosen by his Passion and with
paynes vnspekable: nether the say-
inge of the trowthe nor his innoc-
cye/nor yet his meke modestye we-
re it nev' so greate coulde helpe him
ffor Satan his aduersarye had so
set thez a fyer and in sithe a furye
that even lyke wode dogges they
ranne all vpon hym: and the more
cruelly and shamfully ye eny man
coulde tormente hym/and spight-
fullyentrete hym/the beter he was
there alowed and commended of ye
Bishope: and for that he behaved
hym selve so mekely/ so modestly/
and so iently/ the more they scor-
ned hym/ and spettinge in his a-
myable face/ boffettinge hym/ so-
me of them in the necke and some

on his chekes.

¶ Then muffeled they hym and bobbed hym in the face askinge hym: who smytte the laste? Who shall smyte the nexte? Fore thou makest thy selve a Prophete withe wothere grevous and ignominious Blasphemyes they assailed hym: then was he verely emonge the very madde dogges: and emonge the boyestres bulles of Bashan: then was he emonge the roringe lunatyke lyons/and vnmercyfull vnicorns of whome it is writen in the. xxii. Psalme. Then harde he the revylinges and rebukes of many men: as singethe David in the. xxxi. Psalme/ Then felte he hys enymes excedynge in nowmbre ẏ heares of his heade as singethe the lxix. Psalme.

¶ But Peter/when he was gone forthe into thentre after his fyrste denyinge/and there in thentre had denyed hym ageyne/nothinge remembringe the krowinge of the kocke comethe me backe ageine vnto the fyer/& there he stode warmynge hi with wother men/which sayed vnto hym: Art thou not one of his disciples? and one of them sayed stefly vnto hym: even thou arte one of them: and Peter denyed it sayinge I tell the (man) I am not. Luc. Johan. And with yn an howre after they that stode by hym came neare sayinge: suerly thou arte one of the even thi very tonge bewrieth ẏ / for thou art a Galilen. And one of ẏ byshopes seruantes/kynnesman vnto hym whose right eare he smit of sayed vnto hym: Dyd not I se ẏ in

ỹ garden with hym: then began he to banne to warye/and to forſwere hym ſelve ſtefly that he never knewe ỹ man/and by ꝙ by whyles he was ſpekynge ỹ kocke krewe ỹ ſeconde tyme. Mat. Marc. Luc. Johā. And his Maſt² which then was holden of ỹ vylens and vexed with cōtinuall rebukes and ſcourginges/ turned hym and beheldē Peter. luc Upō this he remēbred his maſters wordꝭ tellinge hym before/that before ỹ kock ſhall krowe twyſe thou ſhalt denye me thryſe/wherfore (as he myght well be) he beinge ſore aſhamed of hym ſelve and ſmytē with repētaunce vnable to be expreſſed that he had nowe ſo ofte denyed his Maſt² and ſaviowre/he both hearinge and ſeinge him/ with whom he promyſed ſo manfully ꝙ

swoie so devoutly to go even into bethe/wente forthe and wepte full bitterly. Mat. Marc. Luc. They knewe he howe foly hardely and with howe crased a confydēce he promysed hym selve so arrogantly to do that at his Master denyed hym to do. Of this his owne fall without doute/he had a grete experiēce of hym selve/ever after to knowe hym selve mor modestly and sobrely: and to bare his brothers slydynges & tendre theyr falles more mercyfully.

¶ *In this fyst parte are contayned what were cōcluded in the counsell of the Iues, and the wretchede ende of Iudas.*

The daye nowe sprong: there came togither the elders of the fol

ke / the chefe preestes & the scribes into the bysshopes palace and brought Christe yn to emonge them. Theis ouermoste of ỳ preestes with ỳelders and wholl counsel sought for some false testimonye and witnes ageinste Jesus that they myght put hym to dethe / but they coulde not fynde eny thinge a misse done or sayed of hym / his doctrine was so trwe and his lyfe so pure. At laste / afty^r^ miche inquisition there stepte forthe two false witneses affirmynge ỳ they harde hym saye theis wordes. I maye destroye the temple of god / & in thre dayes buylde it vp ageine. And when these testimones lyke as of woth^e^ thinges coulde not be founde lawfull to put hym to dethe / if case bene he had so sayed / then stert vp in

the myddes of them one of the chefe prestes covetige to haue trapped hym in his owne answere sayinge. Answerste thou nothige vnto this accusation and thinges layed to thi charge? thinkest thou theis witnesses to be layed againste the in vayne? Jesus then held his pease (for what shulde he have sayed to siche testimones whiche even his enymes coulde not receyve as lawfull?) wherfore/the byshope then began ne to speke to hym thus. I adiure the by the lyvinge god that thou tellest vs whether thou be that holy anoynted the sonne of the prayssed god. Then Christe/leste it shulde be sene hi selve to beare but small reverence to his father in whose name he was thus straitly cõiured/ or to feare them so that nowe

bownde/he dare not confesse that thinge which before he beinge at liberte professed and knowledged so openly and so ofte/answerd them. Mat. Marc. Luc. If I shulde tel ye the trowthe/yet shal ye not beleue me/and I shulde aske yowe enythinge yet will ye not answere me rightly/nor yet let me go. Luc. wherfore I thinke it beste to holde my tonge as I have begun to do/but because ye shall knowe that I honore the father by whose name ye adiure me/and that I so feare yowe not/but I dare tell yowe the trowthe: I answere and knowledge vnto yow that thou lyste hest hyt the nayle on the heade and sayed that at time ie/but yet nowe for all this shall ye never the more beleve it/but ye shall se me (whom

nowe ye despyse / as but one of the sonnes of Adam and so entende ye to put me to dethe) sittinge on the righthande of god / that is to saye equal withe hym in power to commaunde and to governe all men/ye shall se me at laste comynge ageyn in the cloweds from above to iuge bothe men lyvinge and them ẏ are nowe dede/this glory shall I receive of my father with in shorte space sone aftyr as ye have put me to dethe/frome this daye shall ye not se me woth² wyse then sittinge on the righthande of god triumphinge in a gloryouse estate and power allmyghty ouer all men/which thinge I haue tolde yowe before this Then concluded they all. Ergo art thou even the sonne of god. Jesus answerde/ye saye so/and so I am.

¶ They begāne the byshope to rage and to rende his clothes sayinge lo/he hathe spokey blasphemye/ wherfore they nede ye eny farther witnes? lo yowr selves have harde nowe a grevo⁹ blasphemye/what thinke ye? they all answerde sayinge/he is giltye dethe. Mat. Mar Luc Theis thinges were done in the counsell whiche al the chefe of the preestes/theldere/& scribes helde erly in the morninge to condemne Christe to dethe/and of this they armed their selves ād toke courage to accuse hym before the chefe governer and Juge called Pylate. Mat. Marc.

¶ Besydes thie/seinge that it pertayneth to thistorye to se what ende Judas made that betray⁹/ I shall here putto his departinge; wh-

In iudas se that his Master was ly
kely to be condemned to dethe: th-
en beganne he to repente hym/ then
hevenes touched his harte and con
strayned hym to beare ageine to ẏ
prestes and thelders these thyrtye
peses of sylver for the whiche he
solde hym/ sayinge/ I have sinned
in betrayinge this innocente blou-
de: whiche answerde hym sayinge:
what is that to vs? kare thou ther-
fore/ for we kare not/ so lyghte reg-
arded they that they had boughte
that innocente bloude and delyvr-
ed him to dethe. (Siche is the pope
holynes ād fayned rightwisnes of
Hypocrites) And iudas thrwe do-
wne the money and wente his wa-
ye and hunge hī selve with an hal-
ter/ and he braste in the middes ⁊ al
his bowelles fellonte which thīge

was spredde over all Jerusalem.
¶ Then toke the chefe preestes ẏ
money sayinge/it is not lawful to
put this money into ow' offeringe
boye for bloude was bought & soll-
de therwith. Here was a mervelo'
religion. They shamed not ne fea-
red to shed thinnocent bloude/but ẏ
pryce therof derste they not mingle
withe their wother money ẏ was
offred to them: thus do hypocrites
strayne oute a gnatte and swelowe
over a camel. Wherfore these vnto-
werde and overwharte Religious
men caste their frowerde heades to
gither and boughte a felde of a pot
ter with the money to burie yn str-
angers & for this cause ẏ felde was
calledin their moth' tōge Cakalde-
ma which is to saye ẏ bloudye fel-
de/then was fulfilled ẏ prophesy of

Zachary whiche was called also Jeremyas whiche prophesyed that theiemen shulde geve thyrtye pense/ the whiche money shulde be the pryce of a man boughte and solde emonge them/ bought of one of the Israelites which was had in reputacion/they shulde geve this money for the potters felde as the lorde had ordenced it. A merueloues thinge that Christe wolde be solde of so deare beloved a disciple / also it was not withe oute a greate mysterye that for the same pryce and for the same money that Christe was solked/this felde was bought to burie yn the strangers or wayfayeringe men. For the very trwe reaste and tranquilite of owre consienses is boughte and procured vs thorowe Christes dethe which ar here strā

gere goinge to ẏ very hevenly cite of Jerusalem that is to saye to a perpetual peace & reaste. wherfore it was well worthye that this texte of the Prophete be name shulde be here remẽbred. Nowe let vs prosecute thistorye of the Passion.

¶ *In this sixte parte are conteyned what were done in the firste inquisicion before Pilate, and aftyrwarde so before Herode.*

Affter this when the Jues thought them selve well & sufficiently instructe to accuse Christe/the multitude rosvppe from the counsell and presented hym vnto Pilate. Luc. For they wolde not entrein to their towne house oriugement haule leste they shulde have polluted their selves: for this holye

hypocrites and false phariseis shulde celebrate and kepe holye their passe ouer daye on the morowe: here maye ye se howe scripulose was their vngodly holynes/ wherfore Pilate wente forthe vnto them askinge them wherfore they accused this man/and they answerde: if he were not a malefactor we had not in eny wyse delyvred him vnto the/ with ỹ whiche answere so proudly spoken pylate was somwhat offended and badde them procede with hym as they had begun/ & to iuge hym after their owne lawes/ and they denyed that it was lauful for thē to slaye eny man. And thꝰ was it ordened of god that Christe shulde be crucified of the gētyles as he ofte tymes tolde it before vnto his disciples. Ioan.

Then beganne thei to accuse Christe ageine that he had made sedicions emonge the people thorow his doctrine whiche they were aboute to make it apere damnable and sediciouse sayinge that he forbode tribute to be geven to themprow^r/ & at laste they sayed ye Christe made hym selve a kynge/ by which sayinges they trusted to condemne hym of tresone. Luc. Wherfore Pilate ye iuge asked him now standinge before hym whether he wer the kinge of Jues? for this mater/ he thought perteyned vnto his charge which was then there deputed to governe vnder themprow^r: but as touchinge his doctrine (as a thinge no thīge derogatīge thēprow^rs pow^r) he toke no gret hede therof neth^r was he mych inquisitive. Mat. M. L.

¶ Then Jesus asked hym: howe come it into yowr mynde to demaunde of me this question? come it of yowr selve or have ye harde it of eny wother man? for Christe wolde be sene (as he was in very deade) so farre and so pure from all affection or desyer of eny erthely kingdome/that no man shulde it suspecte in hym: wherupon even Pylate his selve as shewinge hym to have not suspected eny siche thinge in hym sayed: as for me / I am a Romane/nothinge lerned in yowr lawes & prophetes I knowe not howe/and in what maner yowr kinge Messias shulde come/and as for me I canne not perceyve eny token of a kynges estate in the/thy nowne nacion and the byshopes delyuered the vnto me/and they ar ỹ men

that accuſe the of this thinge. Why at haſte thou done? Then answerde Jeſus / my kyngdome is not of this worlde / oels I myghte have my ſervantes to defende me / & tho he confeſſed hym ſelve to be kinge of heven puttinge alſo Pylate oute of doute that he neaded nothinge to feare hym for his kyngdome whiche he there governed / of the whiche kyngdome the Jues accuſed hym. Joan. of this notwithſtandinge Pilate yet gatheringe hym to be a kynge concluded ſayinge / Ergo thou art a kynge. Whom Jeſus answerde ſayinge. Thou haſte ſayed the trowthe. Mat. Marc. Luc Joan. And Jeſus ſhewinge the cauſe why he confeſſed this thinge ſayed that he was borne vnto it and for this cauſe was he comen into

worlde to testifye the trouthe / so ẏ here he declared hym selve to be alonlye bothe kinge and savioure of all the chosen / and because that the chosen only beleve this verely / he added sayinge every man ẏ is of ẏ trowthe heareth my voyce. Johan Then Pilate perceyuinge hym to be vngiltye of eny treasone as concerninge themprow's maiestye whose depute he was there: wẽte for the vnto the iues affirminge ageine that he coulde fynde no maner a cause worthye dethe in the man. Luc. Johan.

¶ Oppon this the chefe of the preestes stepte yn layinge sore ageinst hym accusinge hym that he shuld make a sedicion emonge the people teachinge and preachinge thorowt all iurie begininge at galile: And pi-

late hearinge them mynde Galile/ anon asked hym if he were of Galile/ & as sone as he harde that he perteyned to Herodes iuridicion/ he sente hym to Herode which was then at Jerusalem/ wherof Herode was not a lytel glad/ for he was ofte before gretly desyerous to se hym/ and when he came before hym: he asked hym many thinges: but Jesus answerde hym nothinge/ although yet the overmoste of the prestes & scribes stode there ageinste hym accusinge hym stesly and sharply. whē Jesus reputinge Herode as a dogge or a swyne vnworthy hie wordes/ wolde nothinge answere hī (peauēture he asked hī nothinge cōcerninge ỳ glory of god) Herode despised hī & ỳ cōpanye also with him. wherfor they scorned hī & brought

hym backe ageyne in a whight cote to Pylate/and for this cause Herode and Pylate were made frendes ageyne/which before were at oddes / and thus came the kynges of therthe togither a greinge to conspire ageinste the lorde and his anoynted. Psalme. 2.

¶ *This seuenthe parte contaynethe the tother inquisicio of the iuge, his counsell to let hī go, & howe he was scourged*

When Jesus was brought ageyn to Pylate: then he called togither to hym the chefe of the preestes ād ẏ seculare heades of ẏ people/sayinge nether I / nor Herode can fynde eny cause of dethe in this man/and so he wolde have corrected hym a litel to satisfie their mindes and let hym have gone. Luc. But they be-

gan ẏ hyghe preestes to accuse Jesus of many thinges: and he wolde answere them nothinge nor yet pilate when he bad hym answere to their accusations / in somiche that pilate merveled gretly at him. Mat Marc. Then were they wonte in ẏ feste of passage to geve one of the presoners to the people to be delyvred/and Pilate had in his custodye an errande thefe called Barrabas taken with the authours of sediciō & makers of a grete fraye whiche also committed murdther in ẏ fraye/this man as one that was odyous vnto the people/ he coupled ād matched withe Jesus/and when ẏ folke aftyr the vse and yearly custome asked one of ẏ presoners to be geven them: he asked them whether they wolde have Barrabas let-

go and delyvred them/or Jesus that kynge of the iues which is called ỹ anoynted. Mat. Marc. Luc. Johan. for he knewe it full well that they betrayed & betoke him to him of envye and malice/ then the chefe of the preestes and the seineours persuaded the folke to aske Barrabas. Mat. Marc. Then the comen people asked (Pylate askynge thē whether of this twaine they wold haue) kryinge all with one voyce/ let vs haue Barrabas. Mat. Marc. Luc. Joan. After this Pilate askinge them what shalbe done with the this man which is called the kinge of Jues? and they kryed oute agey ne. Crucifie hym. To whom Pilate answerd. what hurte hath he done? & they they kryed oute more vehemētly. Crucifye hym. Mat. Mar

Then/he seinge that by this waies he coulde not have his porpose: turned hym to a nother waye whiche he had conceyved withe hym selve before sayinge I synde nothinge worthy dethe in this man wherfore I will chastene hym/ and so let hī go. Luc. And then caused he Jesus to be whipped and scourged/then the vylens of the iues toke & led hym into the courte house and gatherde all the companey aboute hym/they put of his clothes and clethed hym with a redde robe and wrothe a garland of thornes aboute his heade/they gave him a reede in his righthande/and then made they kurtesye before hym mockinge hym and salutinge him sayinge/all hayle ye kynge of the iues/and thei boffetted hym on the cheke/& whey

they had spitte in his face/thei tok the reede and smitte hym vppon ỳ heade. Mat. Mar. Johan. Thus pilate brought forthe Christe to the Jues alto whipped/crowned with thornes/bespitted/beaten/and scorned/supposinge thorowe sicke a karefull and petuouse state and condicion of hym to have swaged (mitegated their malicious hatered ageinste hym sayinge lo/here I brige hym forthe vnto yowe that ye shulde knowe that I fynde no cause giltye in hym.

¶ Then came Jesus forthe emonge them bearinge a crowne of thorne and a red paule or mantel vpon hym/and pilate sayed vnto thez beholde/this is the man. Then the byshopes and their ministers beholdinge hym kryed oute. Crucifie hi/

Crucifie him: to whom ỹ iuge sayed. Take hym yower selve and crucifye hym/for as for me I fynde no cause of dethe in him. Then sayed the Jues agein: we haue a lawe and after ow' lawe he oughte to dye/for he made him selve the sonne of god: when pilate harde that/ he began to be more a frayde for Jesus sake/leste peraventure he shulde haue pretended eny siche thinge wherby it shulde not haue layne in his power to haue delyvred hym: wherfore he returned into the iugement haule saynge vnto Christe/ of whense arte thou? (Jesus wolde not hinge answere hi/for he had testifyed the trowthe often enoughe before confessynge hym selve to be Christe and kinge also/but so that his kingdome was not of th-

is worlde/wherfo² Pilat neded not to haue feared as concerninge eny mynisshinge or hurte towerde thē-prow²s pow² ¶ so to have eny cause to gyve sentence ageinste hī/wherfore Pilate discontent ỹ he wolde not answere hym sayed / wherfore spekeste thou not to me? knoweste thou not that it lyethe in my pow² to crucifie the/or to delyvre the? Then because Pilat toke so mychē vppon hym vsurpinge that which turned into the contempte of god/ of whome it was defined by his godly secrete counsell vnable to be vndone that Christe at this tyme shulde be betrayed and lefte vnto ỹ power of derkenes (oreles noman might have done eny thinge ageinste hym)corrected the iuges sayinge on this maner/thou shuldest ha

ve no power ageinste or vpon me onlesse it were gevē the from aboue/nowe for as miche as thou arte here iuge/and ruler/ (the power of Jugemente over me geven the of god) thy synne is not so gret as theirs whiche delyvred me vnto the moved only of haterede with oute eny lawful authorite:nowe of this Pylate soughte wayes to delyvre hym:but the iues kryed sayinge yf thou delyvreste this man/then arte thou not themprowers frende / for who so ever makethe hym kynge: saithe ageinste themprower. Joan. Then instanted they mor vehemētly with grete noyse askynge to obteyne hī to be crucified/ ⁊ ẏ importune out kryinges of thē ⁊ myschevous persuaciōs of ẏ byshopes at last obteyned their develesh porpos

¶ *This aighte parte conteynethe the condemnacion of Iesus/& his ledinge forthto ỹ Crosse. Here Pylate was ouercome withe the wyked importunite of the Byshopes whiche persuaded all to theire dedely porpose*

Whenn Pylate harde these wordes he brought forthe Jesus and sote downe in iugemente in a place calked Lythostrotos and in Ebrwe it is called Gabbatha becauſe it ſignifiethe an hygher place/ it was theyn frydaye / the daye neyte before Easterne or their passe ouer daye/ in the whiche daye they prepared thinges required for that daye and it was allmoste the sixte hower. Johan. That is to saye/aboute ỹ ende of the seconde parte of ỹ da-

ye/whiche seconde parte begynneth with them at nyene of the clocke in the morninge continuinge to.vii and is called with them the thride howre/and the space from noone to three they call ỹ.vi.how²/frō.iii.to vi.aft² none thei cal ỹ nyēth how²/ thus devyde they ower.vii.howers of the daye into their fower howers:beginninge at sixe of ỹ clocke in the morninge continuinge to sixe at night/and their naturall daye beginnethe at sixe of the clocke at nyght and continueth vnto ỹ same howr ageine as it is writen in the firste Cap of Genesis. And so of the eaueninge and morninge was made one daye / the eueninge beginninge at sixe at nighte continuinge to sixe in the morninge devided into fower watches: every

watche cõtayninge .3. of ow^r how^rs the morninge beginninge at sixe/ continuinge to sixe at nighte devyded into fower porcions/ every porcion or parte contayninge .3. of ow^r howres/ as .7.8.9. before none they call the fyrst hower and firste porcion of the mornynge &c. And Marc writeth that Jesus was crucyfyed in the sixte hower that is to saye i the later ende of this seconde parte aboute twelve they nayled hym to the crosse and so lysted hym vp thete to hange all the sixte and nyneth howers folowinge that is to saye/ from none till .6. a clocke at nighte

¶ Then Pylate sittinge as iuge/ his wyfe sente vnto hym sayinge: Medle not with this man/ for I have this daye suffrede many thinge in my slepe for hym/ (fore so wolde

god put Pylat in mynde of his office) Mat. Then ſayed he to the iues: beholde here is yower kynge/as who ſhulde ſaye/ ye ſaye that this man ſhulde have made hym ſelve yower kynge/ nowe maye ye well ſe howe farre vnlyke he is yow^r ſayinges. And then they kryed/Awaye Awaye with hym/Crucifie him Then ſayed Pylate as mockynge them/ſhall I crucifye yower kynge? but they ſtode ſtefly ageinſt hi ſayinge/we have no kynge but themperower. To this poynte theyr furye karyed them that they denyed vtterly all togither Chriſtes kingdome whiche all the nacion loked and tatyed fore ſo fervently. Johan.

¶ Then Pilat ſeyinge he coulde not prevayle/but ẏ it wolde turn hi to

more busynes to have let hym go/ wente and wasshed his handes before the people sayinge/ I am innocēt from ỳ bloude of this righteous man/ take ye hede to yower charge: then answerde all the people sayinge/ his bloude be vppon vs and vppon owre chyldren. Mat. Then did pilate geve sentence accordinge to their askynge and lete them have Barrabas and delyvred them Jesus at theire plesure to Crucifye hym/ whom they stript owte of his red robe and dyd ageyne vpon him his owne clothes and led hym awaye to be crucified. Mat. Marc. Luc. Johan. Then Jesus iuged to dethe wente his waye beatinge his crosse towerd the place which was called Caluaria/ but in that Ebrwe tonge which they spoke at that ty-

me which ſpeche ſavourde miche of the Chaldaye tonge it was called Golgatha. Johan. And as he wente/they overtoke one Simon of Lyren father to Alevander and Rufus/comynge from the felde/ and they layed the croſſe vpon his necke to beare it after Jeſus: whiche thinge (it is to ſuppoſe) they dyd/ becauſe ỹ Jeſus for feablenes was not able to beare ſo hevye a tree. Mat. Marc. Luc.

¶ Here many of the comen people folowed hym withe many wemen waylinge and lamentinge his hevye chaunſe and ſorowfull ſtate/for the love and ſeruice that many men yet bore vnto hym fell not away from every manis harte/but vnto theie kareful folke he turned hym ſelve backe ſayinge/oh daug-

hters of Jerusalē wepe not for me but for yower owne selve & for yowre childrene/for the dayes shal come in the which it shalbe sayed/blessed are the barey ād the wombes whiche haue not conceyued/ and ý brestes whiche have not geuen eny souke / they shall they beginne to saye to the mountaines/fall ye downe vpon vs/and to the hylles/kover vs. In theis wordes he prophesied to them the miserable calamyte of the beseginge of Jerusalem by the Romans and murdther to com vppon them in whichethey shulde feale and knowe at laste what they prayed for them selves whey they sayed/his bloude fall vpon vs & vpon owre chyldrene/and he added therto/for yf they thus do to ý greue and moyste tre/what they shal-

become (thinke ye) of the drye bee-
en blocke/ by whiche sayinge he m-
ente this/ if they shulde (god suffe-
ringe it) thus cruelly entrete hym
beinge an innocēte a iuste man lyk
ẏ moyste ⁊ frutefull tre (as it stan
dethe in ẏ. i. psal.) my che more cru-
elly shall god suffre the vnfruteful
nacion of the Jues to be handled
whiche are but drye baren blockes

¶ There were two wother male-
factours led forthe withe hym to be
Crucifyed also. Luc. And after th-
at they came to the place / called
Caluaria/ they gave Jesus to dr-
inke vinaigre mingled withe gall/
but when he had tasted it/ he wol-
de not drynke therof. Mat. Marc.
Luc. Johan. And there they Cruc-
ifyed hym withe the two theves/
one on his righthande ⁊ the tother

of his lefte hande/ where this pro-
phesie of Esaye in the.53.capi. was
fulfilled/and he was reputed emō-
ge the mysdoers. Mat Marc. Luc. ¶
Johan. Then sayed Jesus/ father
forgeve them for they knowe not
what they do. Luc.

¶ Here Pylate setvp a title vp-
pon the Crosse in Ebrwe/Greke/¶
Latyne/contayninge theis wordes.
Jesus of Nazareth the kynge of
iues. Mat. Marc. Luc. Johan. But
when the iues had red this title(for
the place was nyghe Jerusalem)
the Bishopes requyred Pilate to
write that iesus shulde saye theis
wordes/ I am kynge of ỳ iues/and
not that he was ỳ very kinge of iu-
es/ but Pilate governed and led of
goddis ordenaunce coulde not chā
ge ỳ title which with out doute cō-

ploughed: and have kutforth their
longe vorowes.
But ẏ rightwise lorde: hath kut
awaie the bondes of theis vngodly
They shalbe shamed ād put to fl-
yghte: who so ever hateth Zyon.
They shalbe as grasse that grow-
ethe vpon the house rygges: which
is withered before it be pulled vp.
With ẏ which nether the reaper
fillethe his handes: nor yet the ga
therer fylleth his armes.
Neth² ẏ goers foreby so regarded
them as to saie wons god blesse yo-
we: or we well wisshe yowe in the
name of the lorde.
LOrde/ my harte is not p-
roude neth² loke I a lof-
te: I take not stoughtly
vpon me in grete maters/
neth² presume I in meruelous thin

ges above my estate.

But verely I repressed & put my soule to silence / lyke a weanlynge frome his mothers teate: even lyke a wealynge was my soule in very dede.

Let Israel waite and truste vpon the lorde: frome this tyme into euerlastinge. Glory be to the father

¶ The Antheme.

Israhell in scripture betokeneth the electe childrene of God, whiche when they are in the moste extremest affliccion lykely to be forsaken of God and man, then haue they goddis helpe moste present (if their faithe faile not)

¶ The Chapter. 2. Paralip. 2.

When we are driuen to suche an harde straynte that we cānot tel what to doo; they only is there lefte vs

thys laste shifte and present helper
to lyft vp owre eyes vn to the lorde
Thankes be to god.

The hymne

Worshipe we the spirit pureli.
Whiche moued Simeon the sage.
In his armes to take reuerently
Owre sauiour yet tender of age.
When his father and his mother
Presented theyr yonge chylde Iesus.
Simeon emonge all wother
Praysed the lorde sayinge thus.
Nowe leteste thou thy seruant
departe/o lorde/ accordige to
thy promyse/in peace.
For myne eyes haue sene the savi-
our: sente from the.
Whom thou hast set forthe in the
presens of all people.
To be a lyght/lyghtenige ỳ gẽtils
& to be ỳ glory of thy people Israel

AH howe fearefull a Iugemente is it to be reiecte and caſte frome the Lorde and not to be called hys people: whiche iugement is nowe fallen vpon the Iuwes: whiche ſomtyme were called his people of Iſrael Der. kepe vs Ieſu cõfirmed i thi worde R. Holde vs to thy trowthe, and caſte vs not from the. Amen.

Oratio

O Lorde Jeſu/ Reſtore Iſrahel we praye the/ ye reſtore the whoſl worlde techinge vs with ỹ ſpirit of thy trowthe/ ỹ we al with one mynde & one aſſent myght tuꝝ after the and glorifie thy name. Graunte vs o mercyfull ſaviour) that we myght ſe ỹ glorious takinge vp ageine of Iſrahel: which ſhalbe to the worlde as a newe riſinge ageine from dethe to lyfe: ỹ thꝰ

al the wholl worlde myght live vn
der the a lone moste perfitste hear-
de man/ & thou moughtste raigne ī
vs al: to whom with the father ād
with the holy gost be glory/ hono^r
impery and rule/ into the worlde of
worldis. Amen

HAyle (Jesu christe) kin-
ge of mercye ower lyfe/
ower swetnes/ and ow^r
hope/ We salute the: vn-
to the we krye whiche are ẏ banes-
shed chylderne of Eue: vnto the we
syghe/ sobbinge and wepinge in th-
is vale of wretchednes: haste ẏ th^r-
fo^r ow^r mediator: turne vnto vs th-
ose thy mercyfull eyes. O Jesu all
prayse worthy shewe vs the presēs
of thy father aftyr this owtlayrie
O Jentle/ O mercyfull/ O swete
Jesu Christe. Versi.

In all ower trowble and heuenes.

R. O Iesu ower helth and glory, socoure vs

¶ The prayer

O Iesu Christe ẏ sonne of god/ ower redemer whiche deiectedste and humbledste thy selue from the gloriouse state/and shape of thy godhed vnto the shape of ower vyle seruytute because thou woldest reconcyle vs the childrene of wrathe vnto thy father and so make vs the childrene of grace: we beseche ẏ graunte vs that we mought ev² fele even the thy very selfe to be ow² presente mediator befo² ow² father for al gostly giftes/whō we knowledge with ꝑfite faith to be ow² saviow². Which art ẏ lyuely god with ẏ fath² ⁊ ẏ holy gost lyuīge ⁊ raignīge īto ẏ worlde of worlde amē

Here beginne the seuen Psalmes in Englysshe.

Domine ne. The first. Psal. 6.

Oh Lorde / rebuke me not in thy wrathe: ne thy chastē me in thyne anger

But deale fauourably with me (O lorde) for full sore broke am I: heale me (lorde) for my bones are all to shaken.

My soule trembleth sore: but lorde howe longe?

Turne the (lorde) and delyuer my soule: saue me for thy mercyes sake

For they verely yt ar in thie dedely anguysshe cannot thinke vpon the: in theis helly paynes who may prayse the?

I am wery with syghinge I shal wat my bed euery nyght with my teares / so that it shal swimme in the

My face is wrinkled and driedup with kare & anger: my enymes haue made it full thynne with trouble

Auoyde fro me ye workers of wy kednes: for the lorde hath harde my cõplaintes pow'd oute with wepinges

The lorde hath harde my depe desyre: ỹ lorde hath receiued my petition.

All myn enymes shalbe shamed and astonned: they shall be put to flight and confounded sodeuly.

Blessed is he whose vngodlynes is forgeuen: & whose sinnes are koverd.

Blessed is that man to whom the lorde rekenethe not his sinne: neth is the in his spirit eny dessemblinge desayte.

While now I held my peace dayly musinge with my selfe: & other

whiles kryed oute/my bones waſted for ſorowe.

For daye and nighte thy hande preſſed me downe: my moiſter was driedup lyke as one toſted in the middes of ſomer. Selah

I ſhall knowledge my ſinne and ſhall not hyde my wykednes: I thought ſayinge with my ſelue/I ſhall confeſſe my vngodlynes which is ageinſte me to the lorde: and thou euen ſtraite forgaueſt me my wykednes which openeth hyr ſelue by my vtwarde ſinne. Selah.

For the which/euen every ſaynte ſhall praye vnto the in tyme of beſechinge: and then yf affliccion come vpon hym lyke a grete ſwellinge flowde/yet ſhal it not touche hi Thou artte my defender frome tribulation: thou ſhalt kepe me/ and

shalt make me glad exceedingly for my delyveraunce. Selah.

I shall instructe ỹ/ & teache ỹ the waye wherynt thou maist go: I shal counsell the/ and se for the right well.

Be that ye be not as horse or muke which are vnresonable: whose chawes muste be refrained with bit ād bridle: lest they stryve ageinste ỹ.

Many sorowes fall vpon the vngodly: but hym that trusteth in the lorde: mercy closeth rowndaboute.

Be glad therfor ỹn the lorde & reioyse ye righteouse: make ye mery al faithful and vpright in harte.

PVnisshe me not/ lorde/ of indignacion: nether chastyn me in thy wrathe.

For thy arowes are sore smyten into me; and the desease

which thou hast caste upon me pressetḥ me downe sore.

There is no helthe in my flesshe for thy wrathe: the is no reste in mi bones for my synnes.

For my synnes haue pressed downe my head like an heuy burden: they ar hevyer then I maye beare.

My olde prevy sores ferstred withe yn/and nowe are they broken forth for my nowne folyshnes.

I am depressed and sore broken: I walke in continuall moorninge.

For a foule botche occupyeth all my thighes: so that ther is no helth in my flesshe.

I am feble/and sore brokē: I gnasted with my tethe for sorowe of my harte.

Norde all my desyres are before the: and my sorowfull syghes are

not vnknowne vnto the.

My harte trembleth and panteth for sorowe/my strength faileth me and euen ẏ very syght of myn eyes ceasse from their office.

My frendes and my felawes stode ageinste my wounde: and my nighe kynsfolke stode alla farre.

In the meane season they ẏ sought my lyfe made snares for me: and they that hunted for my saute spoke desayte/whysperinge to desayne me continually.

But I/as it had ben on deffe harde nothynge at al: & as a dūme mā opened not onse my mouthe.

I was as one that harde not: and as one that had not a worde in his mouthe to answere for hym selfe.

For the (Lorde) do I abyde: thou shalt answer for me (lorde my god)

For I sayd withe my selfe / theis men parauenture will reioyse vpō me: and as sonne as my fote beginne to slyde / they shal runne vpō me

For I am but an haltinge kreple redy ever to fall: my sorowe never goith fro me.

I confesse my vngodlynes: I sorowe for my sinnes.

But in the meane ceason my enymes lyue & wexe stronge: evē they which persue me falsely are encresed in power.

Which acquyte me evel for good & are ageinste me: because I soughte studeously to profite them.

Forsake me not (lorde): be not farre fro me (my god)

Spede ẏ to helpe me (lorde): my savinge helthe.

Glory be to the father / &c.

HAue mercy vpō me (God) for thy fauourable goodnes: for thy gret mercyes sake wype a waye my sinnes.

AND yet agein wasshe me more/ fro my wykednes and māke me cleane fro my vngodlynes.

FOr my grevous synnes do I knowledge: and my vngodlynes is ev̄ before myn eyes.

AGeinste the/ageinste the only haue I synned/and that at sore offendeth the have I done: wherfore very iuste shalt thou be knowne i thy wordis and pure/ when it shal be iuged of the.

LO/ I was fashoned in wikednes and my mother conceyved me polluted with sinne.

BUt lo / thou woldste trowthe to occuppe & rule in my inwarde par-

tes: thou shewedste me wysdome which thou woldst to sitte in ỹ secretes of my harte.

Sprinkle me withe hyssope and so shall I be clene: thou shalt wasshe me/and then shal I be whight[er] then snowe.

Powre vppon me ioye and gladnee: make my bones to reioyse which thou hast smyten.

Turne thy face fro my sinnes: and wype awaye all my wykednes.

A pure harte create in me (o lorde) and a stedfaste right spyrit make a newe with yn me.

Caste me not awaye: and thy holy goste take not fro me

Make me ageine to reioyse whyls thou bringest me thy savinge helpe: and let thy chefe gouerninge spyrit strengthen and lede me.

I shall instructe cursed and shrewed men in thy waye: and vngodly men shalbe conuerted vnto the.

Delyure me from the synne of murdther (o god) o god my saviowr: and my tonge shall triumphe vpō thy mercy wherwith thou makest me righteowse.

Lorde opene thou my lippes: and then my mouthe shall shewe forth thy prayse.

For as for sacrifices thou delyghtest not in them: orelse I had offred them/and as for brente sacrifices thou regardest them not.

Acceptable sacrifices to god / is a broken spirit: a contrite and a deiected harte thou shalt not despyse (O God).

Deale iently of thy favourable beneuolence with Zyon: let the wal

teyned the very gospel of Christe by the whiche he was preached ād publesshed vndouted to be the very selve same kynge called Messias sente vnto the Jues/and thus in ỹ middes of his dethe he began to be exalted and to enioye his kingdom

¶ *This nyenthe parte contaynethe what was done, Christe hanginge nowe vpon the Crosse.*

When theis vilens when they had crucified Jesus/fower of them toke his clothes makinge fower partes of them/ỹ eche of them myght haue a pese/ and as fore his knytte cote whiche was with oute seme/because it coulde not well be kutte they casted dyse for it/that ỹ. 22. psal. myght be fulfilled. They deuyded my clothes to them selves

and vppon my tother garmente they threwe dyse/And all this dyd the vilene souldiers whiche sote there and kepte Jesus. Mat. Marc. Luc. Johan.

¶ Then stode ther by the crosse of Jesus / his mother and his mothers sister/and Marye Magdalen and when Jesus se his mother and his disciple whom he loved standinge by him/he sayed vnto his mother. Woman behold thy sonne: and so aftyrwarde sayed he vnto his disciple/behold thy mother/¶ frome that howre he toke the charge of hyr. His maner was at al tymes to call hyr woman/because he was mych more excellente and godly then was she the which bore hi/but yet wolde he not forgete the dutye and office of the sonne towerde his

mother. Of this maye the men that lye on theyr dethe beddes lerne to not forgete theyr Chyldrene wyves ⁊cetera.

¶ There stode the people gasinge vpon hym/and the goers forbye revyled him/wagginge their heddes at hym sayinge. Arte thou he ye destroyed the Temple and buyldedste it vp ageine in thre dayes? save thy selve. If thou be ye sonne of god come downe frome the crosse/ lyke wyse the oovermoste of the prestes withe the scribes and Seigneours scorninge hym sayed emonge them selvez. He hathe saved wother men/but hym selve he maye not save / If he be the kynge of Israhel/let hym nowe come downe frome the Crosse / and we will beleve in hym / he trusted in god

Let hym nowe delyure hym if he
set eny thinge by hym/also the sou-
ldiers mocked hym. Luc. Besydes
al this one of the theves ỹ hanged
by hym casted theis opprobries ād
blasphemies into his tethe sayinge
If thou be Christe sare thy selue ⁊
vs also (for so behouved it hym to
be blasphemed of all maner of fol-
ke) but the tother thefe answerde ⁊
blamed his felawe sayinge/and fe-
areste thou not God beinge in lyke
damnacion with wother: as for vs
we suffer worthely/for we haue de-
serued this dethe / but as for this
man is an innocente/⁊ then he say-
ed vnto Jesus. Lorde remembre me
when thou shalte come into thy ki-
ngdome. And Jesus answerde him
verely/verely/I saye vnto the/this
daye shalt thou be with me in pa-

radyſe partaker of my glorye/whyles all theis thinges were a doinge/the ſixte howr (which is ỳ thirde porcion of the daye conteyninge theſe owr thre howres.1.2.3.) drewe faſte to an ende/and grete derkenes was ryſen ovr all therthe vntill the nyenthe howr that is the laſte parte of the daye which containeth theis.3. of owr howres.4.5.6. Jeſus kryed with a lowde and ſtronge voyce ſayinge. Ely/Ely/lama/Sabachtami/whiche is as miche to ſaye as/ My God/ My God/ wherfore haſte thou forſaken me? And then ſome of ỳ ſtäders bye hearinge this/ſayed. This man calleth Helyas/and ſome ſayed/holde yowr peaſe/let vs ſe whether Helyas ſhall come and delyvre hym. Mat. Marc.

¶ Aftyr this Jesus knowige that all thinges shulde be nowe ended and that the scripture shulde be fulfilled in all thinges as concerninge the prophesyinges of his passion sayed/ I am a thirste/then was there a vessel brought hym full of vinaigre. Johan. and theyfilled a sponge withe this vinaigre and Hysope and put it vppon a reede & lyfted it vp to his mouthe. Mat. M Johan. When Jesus then had taken the vinaigre/he sayed/ It is done. For nowe had he brought all thinges to an ende whiche were prophesyed of his dethe. Johan. And when Jesus had kryed with so myghty a lowde voyce/he sayed father/ I committe my spirit into thy handes. Luc. and when he had sayed theis wordes/he smit downe

his heade and lete his breathe/And lo the veyle of the temple was kut in two partes frō ẏ rofe to ẏ grunde. Mat. Marc. Luc. And the Erthe quaked. The stones were kut and broke in sondre. graues were layed wyde opene/and many faithful menis bodyes which had slepte dyde vpryse/whiche going forth of their graves after his resurreccion cam into the holye cyte & apered to many men. Mat.

¶ They / when a certaine petye capitaine which stode over ageinste hym/ and they that were withe hym kepinge Jesus/ se that he with so lowde and so stronge a voyce lete his breathe/ beholdinge also the mervelous erthe quake/ with ẏ wother woundrefull tokens ẏ the nowe chaunsed/ were mervelously

afrayed and glorified god sayinge. This man was the very sonne of God. Mat. Marc. Luc. And all the comen poore simple people that thether came to se/consyderynge these vnwonte and woundrefull thinges that thus happened in tyme of his dethe/knocked their selves vpon their brestes with greate feare and reverence. Luc. They stode all they that knewe hym a farre/ And the wemen of Galile that folowed hym ministeringe vnto hym/ emonge whom there was Marye Magdalene/And Marye the mother of iames the lesse/and the moth' of one called Jose/& a nother woman called Salome the mother of the sonnes of Zebedei/with wother many whiche came withe hym vnto Jerusalem stode also a farre.

of owre ſaviowre Chriſte

¶ *This is the the tenthe and laſte parte of the paſſion conteyninge the buryinge of owre ſauiowre Chriſte.*

THey the Jues / becauſe it was the greate Sabbath eavē in the whiche Sabbath daye they ſhulde kepe holy their Paſſe over thinkinge it vnworthy and vnſemely the bodyes of ſiche hanged men ſo vncomly to remayne vppon the Croſſes eſpecyally in ſo ſolemne a Sabbath daye: deſyred Pylate ȳ (their thyghes broken) they myght be taken awaye / wherfore the Souldyers wente ¶ broke the thyghes of bothe the theves/but when they came to Jeſus he was dede/ wherfore they broke not his thighes/but one of the ſouldiers pearſed his ſyde with a ſpeare/and even

by and by there gusshed forthe bloude and water/whiche thinge Johan testifieth hī selue to haue had sene affirminge it to be trwe / that we also shulde beleue it/forthermore he saithe theis thinges to have bene done that the scripture shuld be fulfilled/sayīge/ye shall not breke eny of his bones / and ageine a nother scripture/They shall se whom they pearsed.

¶ Aftyr this the eaveninge commynge vppon whiche beginnethe withe them at sixe of the clocke at nyghte(for it was nowe theyr nyenthe hower and the laste porcyon of the daye) there came a certaine riche man and an honeste senatoure called Joseph a very good mā and a Juste whiche consented nether to the counsell nor to the de-

de of the Jues/borne in Arimathea a cyte of Jurye whiche abode and loked for the kyngdome of god/ he was one of Chriſtes diſciples/ but prevely yet for feare of the Jues: This man nowe toke harte vnto hym and wente boldely to pilate & aſked the bodye of Jeſus Chriſte owre ſaviowre. Mat. Marc. Luc. Johan. And Pilate doutinge whether that he ſhulde be nowe dede ſo ſone/ called vnto hym the petey capitaine aſkynge hym whether he was yet dede/ & as ſone as he knewe it: he gave Joſeph his bodye/ And they came Nicodemus which firſte came vnto Jeſus owre ſaviowre be nyghte bringinge a confeccion made withe Myrhe and Aloes about an hondred pownde waighte/ and they toke they the bodye

of Jesus and wounde it in a fyne cleane lynen shete with this swete and precious confeccion well pouldred as was the maner of the iues so to burye/then was there a gardē in ẏ place where he was crucified/ and in the same garden a newe tombe or sepulchre whiche tombe Joseph had caused to be hewen oute of stonne for hym selve/in the whiche as yet was ther noman layed. And there/because of the Jues Sabbath eaven/and for ẏ grave was very nyghe / they layed in Jesus/and layed a stonne vppon the mouthe of the grave. Mat. Marc. Luc. Johan. And thus was he buried gloriously whiche was put to dethe so shamfully: for nowe began he to be glorified. And nowe was it their Sabbath eaven in the which daye

they prepared ageinste the feste daye that was at hande even on the morowe/and this nienthe hower ye is the laste porcion of the daye was at an ende /so that it was nowe aboute sixe of the clocke at nyghte

¶ Then folowed them theis wemen that cam with him from Galile and they se the grave and howe his bodye was layed theryn. Mat. Marc. Luc. Then aftyr this returned they to their harboure and prepared swete confeccions and oyntemens / and on the Sabbath daye folowinge they restede as it was comaunded by the lawe of Moyses Luc. But on the morowe aftyr this frydaye that is to saye vppon this greate Sabbath daye came the oovermoste of the preestes with the Pharisayes togither and wente to

Pylate/ remembringe that Chriſte (whom they nowe called a falſe deceyver) ſayed that he ſhulde ryſe ageyne the thyrde daye/ whervppon they deſyerde that he wolde cõmaunde the Sepulchre to be kepte vntyll the thride daye/ leſte his diſciples ſhulde paraventure come & ſteale hym awaye/ and ſo bare the people in hande that he was ryſen from dethe/ and then ſhulde thei be in worſe caſe then ever they we[re] before: to whom Pylate graunted ỳ cuſtodye/ and that they ſhulde kepe the Sepulchre as well as they coulde/ whiche then ſealed the ſtone and beſette armed men aboute it to kepe hym.

℣ Adoramus te &c.
Verſ. We worſhipe the

of oure ſavioure Chriſte.

(O Chriſte) and we honower ỳ: &c. For by thy holy croſſe thou haſte redemed the worlde.

Oremus

Domine Ieſu Chriſte &c.

O Lorde Jeſu Chriſte the ſonne of the lyvynge god: putte thy Paſſion/ Croſſe/ and thy dethe/ betwene thy iugemente and ow^{r} ſoules nowe and in thower of ower dethe/ & grawnte vs whylles we lyve mercy and grace/ to them that departe forgevenes & reſte: vnto thy holy chirche geve peace & cõcorde: & to vs that ar ſynners/ lyfe and glorye everlaſtinge/ which lyueſte and reigneſte with the father and with ỳ holy goſte ever.

A M E N.

The Passiō of ow^r sauiow^r christe

Gloriosa Passio.

THe Gloriouse passion of ow^r lorde Jesu Christe/delyvere vs frō sorowfull hevenes & bringe vs to the ioyes of Paradyse.

A M E N.

GOd setteth forth his incomparable love that he beareth vnto vs: for seynge ỹ whyles we were yet synners Christe dyed for vs: miche more they nowe (seinge that we are iustified in his bloude) shal we be preserved from damnacion thorow hym

Rhoma. 5.

¶ A frutefull & a very Christene Instruccion fore childrene.

IN the morninge at thy vprysinge thou shalte make the signe of the Crosse over the: sayinge thus.

IN to this daye do. I. entre all thinges to do: In the name of the Father/ and of the Sonne/ and of the holy Goste. Amen.

THen knele downe vpon thy knees/ or els standinge/ saye thy Credo as it here folowethe.

I Beleve in god the father almyghtye/ maker of heauene & erthe. And in Jesu Christe his only sonne ower lorde. Whiche was conceived by the holy goste/ and borne of Marye ẏ virgene. He suffred vnder Poncius Pilate/ he was Crucifyed/ dede/ and buryed. He descen-

ded to thelles / and rose the thride daye from dethe. He ascended to the hevens/and sitteth on the right hande of god the father almyghty And frome thense shall he come to iuge the quyck and dede. I beleve in ỹ holygoste. I belive ỹ holy chirche every were to be the companie or the congregation of holy & faitfull men. I beleve to have forgevenes of my synnes. And that every man shal ryse ageyne. And I beleve to have lyfe everlastinge. Amen

¶ The Pater noster.

Owre father whiche arte in hevene/halowed be thy name. Let thy kyngdome come over vs. Thy will be fullfilled as well in erthe as it is in heaven. Geve vs thie daye owre sufficiente fode. And forgeve vs ower trespases as

we forgeve them that trespas ageinste vs. And lede vs not into temptacion/but delyvre vs frome thevel spirit. Amen.

¶ The Aue Maria.

HAyle Mary/gretly in goddis favoure / the Lorde is withe the/blessid arte thou above wemen for the blessed frutes sake of thy wombe. Amen.

I thanke the (my hevenly father) by thy dearly beloved sonne Jesus Christe/that this nyght thou haste geven me slepe and reste/preservynge me from all hurte and perels. I beseche the to kepe me lykwyse this daye from synne and all eveles/so that all my deades/ye all my lyfe mought please the: for I committe my selve bothe bodye and soule/& all thinges that I go aboute

into thy handes. Thy holy Angell be with me/leste the devel my adversary have eny pow^r ov^r me. Amē

THus thou armed with goddis helpe spede the forthe to schole/or to thy krafte/ & to thy callynge.

¶ *The Grace or blessinge of the table to be sayed of chyldrene standinge before it, their handes eleuated and ioyned togither sayinge thus deuoutly and sadly,*

THe eyes of all thinges loke vp and waite vppon the (O lorde): and thou geuest them meate in due tyme. When thou geueste it them: then they gather it: when thou openest thy hande then ar they well satisfyed. Thou openeste thy hande and replenyshest all thi-

ges lyvinge with thy blessynge. Ower father &c.

O Lorde god owre hevenly father/blesse thou vs/and these thy gyftes whiche we here receyue of thy blessinge & bountuous goodnes/thorowe thy sonne Jesus christe. AMEN.

¶ After Dyner.

LEt vs geve thankes vnto ỹ lorde: for he is right good: his mercye is layed forthe for vs at all tymes. It is he that geueth meate vnto every thinge lyvinge. He geueth catell their foode/and feadethe the ravens byrdes ỹ call vpon him He delyghteth not in stronge stedes: nether standethe his plesure in the trompets of men. But he is wel pleased with them that feare hym and trustye in his mercye. Ower

father whiche arte in hevene &c.
We thanke the (O Lorde god ower father) by thy sonne Jesus Christe ower lorde/ for all thy benyfites: whiche lyveste and reigneste from age to age worlde withe owte ende. AMEN. Ower father whiche arte in heaven &c.

¶ Here folowethe the Grace to be sayed before souper.

O Christe/ which at his laste souper/ gave him selve vnto vs promysinge his bodye to be crucified and his bloude to be shedde for owre synnes: blesse vs and ower souper. AMEN. Ower father whiche arte in heaven/ halowed &c.

¶ Here foloweth the Grace to be sayed aftyr souper.

HOnoure and Prayse be vnto god the kynge everlastinge/

immortall/inuisible and wyse one-
ly/for ever and ever. Amen. Ower
father whiche arte in heaven &c.

God almyghty: father of all me-
rcye and god of al consolation
geve vs grace to consente togither
into the knowledge of his trowth
thorowe Jesu Christe: that we ma-
ye with one mynde and one mou-
the glorysye god the father of ow-
er lorde Jesu Christe. Amen. Owr
father whiche arte in heaven. &c.

¶ The Grace for fisshe dayes.

Benedicite: dominus. That me-
at that gothe into the mouth
(sayethe Christe. Mat. 15.) defileth
not a man/but that thinge whiche
procedeth by ỹ mouthe frō ỹ harte
defyeleth man: which ar evel thou-
ghtes/murdth[e]/brekige of wedloc-
ke/whoredome/thefte/false witnes

bertge blasphemy/these defyle mā Prayse ye the lorde. Ower father whiche arte in hevene/halowed. &c

¶ Aftyr dyner.

These ar the very wordes of ye holy goste in the firste pistle to Tymothe the fowerth cap. In the later dayes some shall departe from the faith/forbiddynge to marcy and commandinge to absteine fro meates which god hath created and ordined to bereceyved with thankes geuinge of them which beleue and knowe the trowthe: for all the creatures of god are good & nothinge to be refused/if it be receyved with thankes gevynge/for it is sanctified by goddis worde.

Prayse ye the lorde all gentyles: magnifye him all naciōs For his mercy is spred over vs: &

the trowthe of the lorde standethe for ever.

Glory be to the father/to the sonne and to the holigoste.

As it was in the beginninge/as it is nowe/and ever shalbe. AMEN.

¶ *When thou shalt go to bed saye thus.*

I Laye me downe to reste. In ỹ name of the father/of ỹ Sone/and of the holy Goste. Amen.

Then as thou dydest in the mornin ge saye thy Credo & Pater noster: with this prayer folowinge.

I Thanke the (my hevenly father) by thy dear beloved sonne Jesus Christe: that this daye of thy plentuouse riche mercy thou haste thus preserved me. I praye ỹ forgeve me all my synnes which I haue this daye vnryghtwisly com

mitted in dede/worde/and thought and that thou woldeste wete salve of thy gracyouse goodnes to kepe me this nighte: for I committe my selve both bodye and soule and all myne into thy handes. Thy holy Angel be with me/leste my dedely aduersarye haue entrese into me.

AMEN.

¶ A Dialoge vvheryn the Childe asked certayne questions/answerth to the same.

✠ The question.

SPeke my deare Chylde / what arte thou?

☞ The answer.

As concerninge my firste byrthe/ I am a creature of god endued withe witte and reason/the sonne of Adam: and as touchinge my newe and seconde byrthe I knowledge my selve to be a Christiane.

✠ The question.

Wherfore sayeste/ that thou arte a Christiane?

☞ The answere.

Because I am Christened in the name of the father/of the sonne/and of the holy goste.

mitted in dede/worde/and thought and that thou woldeste wete salve of thy gracyouse goodnes to kepe me this nighte: for I committe my selve both bodye and soule and all myne into thy handes. Thy holy Angel be with me/leste my dedely aduersarye haue entrese into me.

AMEN.

¶A Dialoge vvherin the Childe aſked certayne queſtions/anſwerth to the ſame.

✤ The queſtion.

SPeke my deare Chylde / what arte thou?

☞ The anſwer.

As concerninge my firſte byrthe/I am a creature of god endued withe witte and reaſon/the ſonne of Adam: and as touchinge my newe and ſeconde byrthe I knowledge my ſelve to be a Chriſtiane.

✤ The queſtion.

Wherfore ſayeſte/ that thou arte a Chriſtiane?

☞ The anſwere.

Becauſe I am Chriſtened in the name of the father/of the ſonne/&d of the holy goſte.

✤ The question.

What is Baptyme?

☞ Thanswere

It is called of Paule / the laver or water of regenetacion by the whiche every one that beleueth is receyved and consecrated into the felawshipe of Christes chirche to be ptaker of lyffe everlastinge.

✤ The question.

In whom beleveſt thou?

☞ Thanswere

I beleve onely in god the father almyghty and so forthe as it standethe in my Credo.

✤ The question.

What is faithe?

☞ The answere.

Faithe is a suer confidence and truste of a mynde trustinge and belevinge in the very lyvinge god.

The question.

Howe many goddie are there?

The answere.

¶ There is but one God alone for all sufficiente/which hath his beinge of hym selve and all creatures haue theire beynge of hym.

The question.

Howe many persons then are there in the godhed?

The answere.

There are three persons/which ar God the father/god the sonne/ and god the holy goste: thre persons in trinite and one god in essence.

The question

What is god?

The answere.

God his he/of whose goodnes/and by whose power / I am perswaded and assuerd thorowe my faithe to

receyue all that good is/ vnto whō also I flee in all aduersites and perelles as vnto a presente & all alone sufficiente helpe for me/he paciently abydeth owre turnynge frō synne/full of mercy/ ientle/good / redy alwayes to forgeve/and suffereth no synne to be vnpunyshed & that into the thride and fowerthe generacion vntyll non of that sinfull stocke be lefte alyve.

✠ The question.

In whom beleveste thou?

☞ The answere.

I beleve in god/the father almighty maker of heaven and erthe and in Jesu Christe his onely sonne ower lorde. Acet.

✠ The question.

What meaneste thou by this firste article?

☞ The answere.

I beleve that he is my god/ & mercifull father vnto me tenderinge me as hys deare beloued Chylde / and to be evermore vnto me/ an allmyghty helper.

✠ The question.

What meanest by the thyrde. 4. 5. 6 &ce. articles.

☞ Thanswere.

I beleve that Christe was conceyved/ borne/ & suffred for my sinnes and that he rose to make me righteowyse.

✠ The question

What thinge worketh this faithe in the?

☞ Thanswere.

It worketh in me love to god and to my neghboure as to my selfe & so changethe me into a newe man/

so that nowe I belevinge and knowinge god to have shewed so excedinge love for me/studye to do his commaundementes and am ful hevye in my harte that I cannot fulfyll them.

✠ The question.

Why? What are his commaundementes?

☞ The answere.

These are his commaundementes. firste. Thus sayth the god. Exod. 20 I am the lorde/thy god. Thou shalte have no nother goddes in my syghte.

¶ The seconde commaundemente Thou shalt make the no graven or karued Image/nether eny similitude that is in heven aboue/ether in therthe benethe / or in the water that is benethe therthe. Se ỹ thou

nether bowe thy selve vnto thē nor yet serve them. ffor I the lorde thy god am a Jelowres god/and punyshe the synne of the fathers vppon the childrene vnto the thride & fowerth generacion of them that hate me/and yet shewe I mercye vnto thousandes emōge thē ꝑ love me and kepe my commaundementes.

¶ *The thirde commaundemente*

Thou shalt not take the name of the lorde thy god in vayne: for the lorde wyl not reken hym gyltlesse that taketh his name in vayne.

¶ *The fowerthe commaundemente.*

Remembre the sabbath daye/ that thou sanctifiest it.

¶ *The fyfte commaundemente.*

Honoure thy father and thy mother ꝑ thou mayste lyve longe vpon the lande which the lorde thy god

geveth the.

¶ The sixte commaundemente.
Thou shalt not kyll.

¶ The seuenth commaundement
Thou shalte not breke wedlocke.

¶ The aight commaundemente.
Thou shalt not steale.

¶ The nyenthe commaundemente.
Thou shalt beare no false witnesse ageinste thy neghboure.

¶ The tenthe commaundemente.
Thou shalt not covet thy neghbours house: nether shalt thou desyer thy neghbours wyffe/his man servaunte/his mayde/his ox/his asse/or eny thynge that is his.

☞ The question.
What meanest thou/ by the first commaundemente?

☞ The answere.
I knowe therby that I am comm-

aunded to beleve/to truste/ to cleve to the lorde whiche promyseth hym selve to be my god/to worshipe and to love hym alone with all my harte/mynde/and powers of my soule and that it is he only of whom all goodnes is geven me and vnto whom I muste flee and call vpon in all my trouble/for he only delyverethe me.

The question.

What meanest thou by the seconde commaundemente.

Thanswere

Even as the wordes shewe playnlye: for when the lorde spoke vnto powe(sayth Moses in the fowerthe of Deuteronomy)then se ye no ymage or similitude of hym leste ye deceyved/shulde make ye ymages. The voyce of his wordes ye harde/

But as for eny shappe or symylytude of hym/in no maner of wyse have ye sene/ye shalnot make ye sylver goddes/nether goolden goddes shall ye make yowe. Exodi ỹ. 20. cap. Also/ye shall make me an altare of erthe / but yf ye will nedes make it of stones / yet shall ye not hewe them: for yf ye set eny instrumente of yerne to them / they shall they be defiled. All this (I beleue) was ernestly spoken with so many wordes: to avoyde all keruynge and curiosite in settinge forthe of ymages/when Christe declaringe the same sayed that the very trwe worshipers are they that worshipe the father in spirite and trowthe/ for god is the spirite. Johan. 4.

℣ *The question.*

For as myche then as god is the

spirite and maye not be ymagined of ower wittes: howe shall we knowe hym?

☞ The answere.

Faithe and truste fynde hym when we are in perel and shewe hym vnto vs/and yet this faythe to fynde hym must he geve vs: for if we gete vs a faithe of owre owne fasshoninge wherby we beleve and truste in eny woth² thīge then god then make we vs an idole: for it is the faithe and truste only in owre hartes that maketh oth² god or ydole: for yf owre faithe and truste be right and pure / then have we ỳ very trwe God: but if it be false ād fayned then muste we nedes fayne vs a false and a lyinge god: for trwe faith and god are ioyned togither withe one knotte: so ỳ in what

so ever thinge thou trusteste & beleveste/ that same is thy god. Here nowe mayste thou well se that in these two firste commaundementes God requyreth and asked all owre wholl hartce/and in the thyrde/he asketh owre mouthes and tonges to be vsed for his prayse and holynes of his name.

✠ The question.

Why/what meaneste thou by ỹ thirde commaundementes?

☞ The answere.

Then take I ỹ name of god in vayne when I vse it to cõfirme a lye or to hurte my neghboure: ye & whẽ neth² by it god is glorifyed nor yet my neghboure it profited/also if I fle not to hym for helpe in my trouble nor thanke hym for his benifites in my prosperite and welth thy

en take I his name in vayne/ also if I entende and do not all thinge for his names glorye then take I his name in vayne.

✠ The question.

What meaneste thou by the fower the commaundementes?

☞ The answere.

I sanctifie the Sabbath daye when I geve my selve wholl to heare the holy scripture taught me / or to rede it and so occupye my mynde in it/ or when I geue my selve to eny other holy workes/or (as Esaye saithe) when I ceasse to do my nowne wyll or to folowe my nowe wayes although they ape to me right gloryouse and good: for thus me thinke the the prophete expounde th this poynte of the lawe in the. 58. ca. And for ỳ fulfillinge of the=

se two laste preceptis we praye sa-
yinge. Thy name be halowed/and
thy wyll be fulfilled/and not owrs
Thus maiste thou se these firste f-
owre precepts to pertayne to ỹ glo-
ry of god and to the halowinge off
his name.

✠ The question

Wherfore they commaundeth he ỹ
other syxe?

☞ Thanswere

ffor owre neghbours helthe & pro-
fite to serue them and especially o-
wre father and mother/whom ne-
yte god we oughte to honoure / to
do reverence/ to obaye/ to counfor-
te/to helpe/and to folowe their go-
dly monicions and instruccions.

✠ The question.

What meanest thou by ỹ other?

☞ The answere.

That in no maner of wyse I shulde hurte myneghbou^r/but to do to hym as I wolde be done vnto / no not to desyer or to covet eny thynge of hys.

✠ *The question.*

Why is thoughte they synne?

The answerde.

Ye verely/for so expoundeth ow^r saviour the lawe/in the.5.ca.of Ma. sayinge.that wo so ever casteth his eye wantely vpon a nother manis wyfe desyeringe hyr/hathe commytted advoutrye with hyr alltredy in hys harte.

¶ *The question asker concludethe.*

They are we all sinners and have broken all goddis commãdementes

The answerer.

We ar all synners and have nede of the mercy of god:if we were not all

synnere: ye mercy of god shulde take no effecte in ve wherfore ye scripture concludethe that all men ar synnere: yt as many as shalbe saved shulde be saved by goddis mercy only.

¶ Here foloweth A generall Confeßion fore every synner broughte into the knowledge of his synnes, to Confesse hym selve with penetent harte before God at all tymes.

OH my moste merciful father/ the father of mercyes & god of all consolation/my god/my father/ I knowledge my selve vnfaynedly with harte/mynde/and mouthe/ nowe before ye to have offended grevously thy hyghe maiestie and goodnes. I knowledge/I knowledge my selve to be full of synne/full of vnfaithfulnes and a servante vn-

profitable/for all thy holy commaundementes have I transgressed and broken. Fyrste I haue not set al my belefe/confidence/truste/and hope in the. I haue not loved ẏ with al my harte/withe al my soule/mynde/and powere of my soule. Secondaryly I have devyded thy honoure ād worshipe from the and geven it to the creaturs and dede thinges ymagined of my nowne fantesye. Thirdly I have abused thy holy name by falsely & desaitfully sweringe to the hinderaūce of my neghboure: and idely and vaynly have I vsed thy holy name: I haue not sayed ne done neth^r thoughte all thinges to thy glory. Fowerthly. In the sabbath daye haue I not geven my selve to hearynge/readinge and lernige thy ho-

whe fore d wa m ce.

Whe I cry

whe fore

whe fore

ly scriptures: nether visited the syke and poore counfortles/nor ceassed from my nowne synfull wyll & luste/prayige at all times thy will & not myne to be fulfilled: wherfore I krye the mercy and desyer the of forgevenes. ffurthermore. I have not honourde my father and mother/I have not so myche set by them as thou commaundest me/ne obayed them nether counforted the or helpte them &c. I haue slayne/I have broke wedlocke/ I haue stolne/and borne false witnes. Also I haue coveted my neghbours house and his wother goodes vnlawfully/I haue desyerd his wyfe / his servants / his catell &cet. Wherfore I krye the mercye moste mercifull father / and desyer the for that love which thou beareſt to thy de-

are ſonne my ſaviour Chriſte to for-
geve me in his bloude. for when I
wente aboute to ſeke the/ to truſte/
to beleve in the or to do eny thinge
to thy glory: yet wolde not thie lu-
ſte and concupiſcene/thie contagi-
ouſe originall poyſone and fleſſhly
dregges drawne of owre father A-
dam ſuffer me to do that I wolde
haue done: thorowe thie naturall
concupiſcens I ſtryve and ſyghte
dayly ageinſt thy holy goſte in me
whiche vnlawfull luſte and deſy-
er I knowledge to be a grevouſe
ſynne ageinſte thy highnes with-
oute the whiche concupiſcēce I cā-
not be/wherfore I beinge a ſynner
in my ſelve withe oute all right w-
iſnes/with oute all goodnes/all ho-
lynes/al deſerringe/am come nowe
by faithe be fore the vnto Chri-

ſtes mercy ſtole & righteouſnes vn-
to his goodnes/holynes/deſeruinges
& id ſatiſfaccions/deſieringe the (o
mercifull father) for his dethes ſa-
ke that his righteouſnes/his wiſ-
dome/his holynes/goodnes/his me-
rites/and ſatiſfaccion/maye be my-
ne and ſerve me for my forgevenes
and ſalvacion: for likwyſe as thou
gaveſt me hym to dye for my ſyn-
nes: even ſo beleve I that thou ha-
ſte geven me withe hī all his to be
myne & to ſerve me for my ſaluacion
wherfore glory/worſhipe/ impery/
& rule be to the (o father) with thy
ſonne in ỳ holy goſte for ev'. Amen

¶ Forthermore/ I have not gevē
meate to the hongrye/drinke to the
thirſtie/lodged the harbourleſſe/clo
thed the naked/viſited the ſyk/cou-
ſorted and releeſte the men in pri-

sone. For I have not expended of
howre grete waite these wordes of
thy sonne my saviowre Christe ar
nether beleued hym/sayinge. Inas
myche as ye haue done these thin-
ges vnto one of ỹ leste of these my
brotherin/ye have done it vnto me.
Mat. the. xxv. but I haue bestow-
ed my goolde and sylver vpon ded
stones and stockes: and haue suffr-
ed these lyvinge creatures and dea-
re beloved brotherne of Christe to
go naked and to perishe for colde &
honger. Thus grevously have I
synned levynge thy commaundem-
entes (Oh father) to do deades of
my nowne imaginacion. Wherfore
I krye the mercy/my god/my fat-
her/desyeringe forgevenes in ỹ bl-
oude and for the dethee sake of thy
sonne my saviou' Iesus Christe/to

whom w^t the be glory worlde with
oute ende Amen. Then saye the
one and fiftye Psalme/called. Mise
rere mei deus the fowerth emonge
the. vii. Psalmes.

¶ Here folowreth an effectuous prayer very nedefull in theis laste and perellous dayes to be saide withe teares and depe sighes frome the botome of owre harte, the prayer of the Prophete Esaye in the. lxiij. and. lxiiij. Chapiters of his propheseyes for the restoringe of Christes poore Chirche scaterde a brode withe persecution, forsaken and brente.

Oide loke oute frome heven / and beholde frome thy holy habitation and frome the seate of thy glory: Where is thy strengthe: where is thy softe plentuous pety / and ỹ riche multitude of thy mercyes? are all theis hardened ageinste me? Verely thou arte owre father / Abraham nowe knoweth not vs: nether israhel knoweth vs. But thou lorde: thou arte owre father / thou arte owre redemer: thy name is frō the beginninge. Wherfo² hast thou made vs (o Lorde) to erre from thy wayes? Haste thou hardened ow² hartis lest we shulde feare the? Turn the for thy promyse made to thy servantes and for the tribes of thy heretage. for fewe of thy people enioyed the possessiō of their lā-

de/and that but a lytell whyle/ow^r enymes haue spoiled thy holy place/and troden it vnder their fete. And we we^r regarded so vyle as thoghe thou haddist never bene lorde ov^r vs/ & as thoghe thi glorious name had never bene called vpon and shewed over vs: I wolde thou woldist alto breke hevens & come downe wons y^t theis hyllis might melte awaye at thy presens as in y^s brennynge of a consuminge fyer/ where even water boyllethe oute fyer: that thi name might be knowne to thyne enymes/ & theis vngodly might be shamed and troubled at thi presens. Whē thou wroughtist meruelous thinges for vs/ then we loked not for them. Thou camst downe and the hilles wasted awaye with trēbling before thy face. And

frome ẏ beginynge harde thei not/ not perceived with there earis/net- her with eny eye was the' sene eny God besydis the to have wroghte syche mervels/ād that to men whi- che waited not for the. Sumtyme thou mettest with men which gla- dly did rightwisnes/ & thought vp- on ẏ in thy wayes/but nowe lo/th- ou art angry because we are sinn's & ever have bene in sinne: althoghe we were delyvred from perels. And all we are wrapped in fylthye vn- clennes: ye all oure rightwisnes is spotted lyke the clothes of a men- struous womā. And al we are fal- len awaye lyke leves. And ower in iquites have karied vs awaye lyke a whyrlewynde. And there is nō le- fte ẏ will call for helpe in thy na- me/no not won that will ryse vp/ &

holde the with pray[e]/for thou hast hid thy face frome vs and hast dryed vs vp in the hande of ower iniquite. But nowe (lorde) thou arte ower father/we are but claye. And thou arte ower potter/and al we are the workes of thy handes. Be not angry (lorde) ever so sore: and remẽber not al wayes owre wykednes/ Lo/beholde we beseche the/al we are thy people: the cytes of thy holy place are forsaken. Syon is turned into a deserte/Hierusalem is desolate/the house of owre holynes / and prayer/and of owre glory in the whiche owre fathers praysed the / is turned into an heape of fier. And al thinges wherin we delyghted are turned into wildernes. wilt thou not (lorde) be avenged of theis thinges: wilt thou holde thy peace/ and

ſcourge vs thus ever ſo grevouſly:

¶ The ſonge of Anna Helcanas wyfe. 1. regum. 2. wherin ſhe prayſeth God for that he gaue hyr a ſonne called Samuel aftyr that ſhe had bene longe baren.

MY harte ie pleſauntly ſet at reſte in the lorde: my ſtrength to conceiue is ſtered vp thorowe my God. Nowe maye I ſpeke frely to my enemyes: for I am made gladde in my ſaviour. There is none ſo holye as is the lorde/nether is there eny ſo myghtye as is ow' god fore thou arte he alone. Boſte not yower ſelve with many wordes ſoundinge ſo to yow' prayſe: ſpeke no ſtoute and no vayne wordes. For the lorde is god that knowethe all:

The ſonge of Anna Helcans wyfe preparinge for hym ſelve what he luſteth. Stronge mennis bowes he hath broken: and the weake ar well ſtrengthened. They wel repleniſhed are nowe fameſhed: and the hongrye are well ſatiſfyed. Whyles the barey is made full of childery: and the temynge woman cāne beare no frute. It is the lorde that ſlayeth & reuyueth: he bringeth mey into their graves and raiſeth them ageine. The lorde empouerth & he maketh ryche: he maketh mey lowe & liſteth vp ageine. He reareth the vp ỹ nedye from the duſte and promoteth the poore frome the dunge. To ſet hym vp withe Princes / holdinge his glorioufe ſete regall: gevynge his peticioners theyr deſyers. For the threſſholdes of the erthe are the lordes; and he turneth the

worlde vpon them. His sayntes fe-
te he wyll kepe : and the vngodly
shall kepe sylence in derkenese: for
no man shalbe stronge thorowe his
owne might. His owne adversares
shal feare the Lorde: for he wyll th-
ondre vpon them frō heaven. The
rightwyse lorde shalbe iuge thoro-
woute al ẏ erthe: he will geve ẏ em-
pery to his kynge/and wyll lift vp
the power of his anoynted.

¶ The prayer of the Prophe-
te Daniel for the restoringe
of Christes chirche, vnder ẏ
figure of Ierusalem and the
Chyldern of Israhell beinge
in Captiuite at the Babiloni-
tes. Daniel. 9

HAste the lorde god/ which art
grete & reverētly to be feared

kepinge conuenaunte & mercy with them that love the and kepe thy commaundementes. we are synnere/ye/we have committed vngodlynes/and are rebell ageinste the declininge frome thy commaundementes and plesures. for we haue not harde thy servantes the prophetes: which spoke in thy name to owre kynges/to owre princes/to owre fathers/and to all the people of ỳ lande. Righteousnes(Lorde)is with ỳ but confusion koverth owre faces/ as this daye wel declareth. Confusion is fallen vpon the man of iuda/vpon thinhabiters of ierusalem and vpon al israel both farre and nyghe/in al the landes into the which thou castedste them for theyr offences committed ageinste the.

Loide / we dare not loke vpon the

for ſhame/nether ouer kynges: nor ouer princes/nor yet ouer fathers becauſe they haue ſo ſynned agein-ſte the. But with the lorde ow^r god are there plentuouſe mercyes & for-geueneſſes: for we haue rebelled a-geinſte hym. And haue not harde ỳ voyce of ouer lorde god to walke i his lawe whiche he gaue before vs by ỳ hãdes of his ſeruants the pro-phetes. But all Iſrael hath tranſ-greſſed thy lawes: and haue gone bake becauſe they wolde not heare thy voyce: wherfore the curſe and othe are fallen vpon vs/as it is wri-tten in the lawe of Moſes the ſeruã te of god becauſe we haue offended hym He hath fulfilled his ſayinge-es vpon vs and vpon ow^r iuges w-hich iuged vs/to bringe vpõ vs thi-s grete plage which haue bene do-

ne in no place vnd' hevene as is do-
ne vpon Jerusalē. Al these plages
of the whiche it is writē in the la-
we of Moses ar fallen vpon vs: ād
yet we haue not prayed the face of
the lorde ow' god to be cōuerted fro
me ower wekednesses/that we my-
ght vnderstande thy trowthe. But
ẏ lorde hasted hym to punyshmēt ⁊
brought it in vpon vs: for the lorde
owre God is rightwise in/all his
workes which he hath done/ād yet
we harde not his voyce. But nowe
(lorde owre god) which leddest thy
people owte of the lande of Egip-
te from so stronge a pow'/ād haste
goten v̄ a name(as is nowe wel kn-
owne):we are synners ād haue do-
ne vngodlely:lorde/for al thy right
wisnes sake let thi wrathe(I bese-
che the)ceasse/and thy whot indig-

nacion also beturned from Jerusalem thy cyte ỹ hill of thy holynes: for because of owr sinnes and for the wykednes of owr fathers Jerusalez and thy people ar brought into an opprobrye to all that dwell round aboute vs. And nowe (owr God) heare ỹ prayer of thy seruãte ād his depe desyere/and lyghten thy presense vppon thy sanctuarye thus desolate for Christes sake. O mi god/ bowe downe thyne eare ād heare/opene thy eyes & beholde owr desolacions and the desolacion of thy cyte in the which thy name was wōte to be called vpon: for we pox² not for the owr prayers & these depe desyers before ỹ in owr righteousnesses/but for thy plētuose mercyes sake. Lorde heare: lorde/ be mercyful: Lorde/geue hede/ & bring

ge this to passe: tarye not f. 2 thy nowne sake lorde god: for bothe thy cyte and thy people are called after thy name.

¶ The prayer of the prophete Ionas, deliured oute of the whales belye. Ionas. 2.

IOnas prayed vnto the lorde his god in ỳ whales belye/sayinge: in my affliccion I kryed vnto the lorde/and he answerde me. Even from the belye of hell I kryed/and thou hardest my voyce. for thou haddest throne me forthe into the middes of the depeste of the see And ỳ waters closed me aboute/all thy grete wawes and flowdes went over me. And I thought sayinge withe my selve. I am caste oute of

thy ſight/ I ſhal nevermore ſe thy holy temple. for waters have compaſſed me yn/even vp vnto my ſoule. The derke depeth cloſed me yn and the fowle ſtinkinge wedes of the ſee covred my hed. I ſanke downe vnder the foundacions of the hillee/ſo that the waters barred me oute from therthe for ever. But thou madeſt my lyfe to aryſe frome dethe(O lorde my god). When my ſoule fayeled me/yet I remembred the lorde/and my prayer came vnto thy holy temple. They that ar geven to vanyte and lyes / have loſte their mercy frome god. But I ſhal offer vnto the/lowde prayſe/& ſhall performe my vowes to the Lorde/ whiche is a Savioure. for the lorde commaunded the fyſſhe/and anon ſhe caſt out Jonas vpō ÿ drye lāde.

For as miche as we have nowe grevously offended ower Lorde God/and the dayes nowe beginne to apere of the which Christe and his Apostles prophecyed saynge there shulde come perellous tymes/syche adfliccion and persecution as haue not be sene frome the beginninge of the worlde: I cannot se howe we myght eny other wise pease goddis wrathe then by continual fervent prayer. what thinge is it/but the importune pray' of faithful men hathe obtained it of god at the laste: what thinge resisteth his wrath and vengeãce more strongly them prayer? Did not owre lorde saye vnto Moses. Exodi xxxii. when the people of israhell had so grevously offended hym/ãd Moses was bent to holde hym frõ

vengeaunce takinge/did he not saye Moses/let me go/that my wrathe myght be cast vpon them/suffre me to destroye them? But Moses peased his hasty wrathe with this prayer sainge. Wherfore (oh lorde) is thy wrathe thus kindled ageinst thy people whom thou hast led oute of Egipte in so grete strength: & so stronge poure? I beseche the let not the Egiptions saye/he hath led them oute craftely to slaye them in the mountaine and to quenche their name for ev'/let thy wrathe therfore ceasse and be thou peased vpon the wikednes of thy people. Remembre Araham/Isaac/& Israel thy servants to whō thou sworeste by thyn owne selve sainge. I shal multiply you' sede: & encrese it lyke ỹ nūbre of ỹ starres of ỹ heve

& al this lande of the which I haue spoke so ofte to yow shal I gyve to yow^r seade/& ye shall possesse it a longe tyme. After yt this pray^r ỳ lorde was peased so ỳ^t he powered not forth his wrath vpō his people as he sayde ỳ^t he wolde haue done. Consideringe therfo^r pray^r to be of sich efficacy & vertue/ & ỳ^t Christe hi selve cōmāded vs to praie also i theis perellous daies: me thinketh it necessary ỳ^t ỳ laye people shulde haue ỳ prayers moste cōueniēt for this tyme:/which prayers ar ỳ psa. & ỳ in Englishe ỳ^t their faithe might ỳ more encrese & their deuotiō also by whose prayers ỳ wrath of god mought be peased & we myght be restored into his favour & grace whiche graunte vs owr father by his sōne Iesue Christe. AMEN.

Domine labia. Psal. 51.

O Lorde opene thow my lippes: & then shal my mouthe shewforthe thy prayse.

O god bende thi selfe into my helpe: lorde haste ẏ to helpe me. Glory be to ẏ fath'/to the sonne/and to the holigoste. As it was in the beginninge: as it is now & ev' shalbe amē

¶ Prayse ye the lorde.

¶ Inuitatorium. Mathei. 11.

Come vnto me all ye that labour ād are laden: and I shall refreshe yowe.

COme and let vs ioyfully geue thankes vnto ẏ lorde: let vs reioyse in god ower saviour/ let

ve approche into his presens with praise & thankes gevinge/ and singe we vnto hym in the Psalmes.

Come vnto me all ye that labour ād are laden: and I shall refreshe yowe.

For god is a grete lorde and a grete kynge over al goddis in̄ whose handes are the hartes of all the creatures of the erthe and the hyghe hilles are at his commaundement And I shall refreshe yowe.

The see is his/ for he hath made it and his handes haue fasshoned the erthe also: come therfore and let ve worshipe and faldowne before the lorde which hath made vs: for he is ower god and we are the flocke of his pasture and the shepe whom he driuethe

Come vnto me all ye that labour ād are laden; and I shall refresshe yowe.

Nowe (the Gospell preched) yf ye heare his voyce/ se ỹ ye harden not yower hartes/ as they did in the place of temptacion in wildernes bitterly murmuringe and spekinge ageinst god/ where yower fathers tẽpted me and prouoked me to anger ye althoghe they se my myracles.

And I shall refresshe yowe.

Forty yearis was I at debate chydinge with ỹ generatiõ. Wherfore I sayd ever/ theyr hartes are gone fro me / they knowe not my waies: to whome I swore in my grete anger that they shulde not enter in to the lande of my reste.

Come vnto me all ye that labour and are laden: and I shall refresshe yowe.

Glory be to the father / to the sonne/ and to the holy goste.

As it was in ỹ beginninge as it is

omine dominus noſter. Pſal.8.

nowe and ever ſhalbe. AMEN.

¶ Benedictus.

BRayſed be god owr father/for he hathe geuē vs his ſōne to be owr ſauiowre.

We ar ſynners, vnrightwiſe, folyſhe and fleſhly.

Chriſte is owre mercy ſtole: ow' righteouſnes, and owr wiſdome verely

We are vnclene, holden vnder ỹ daunger of dethe and ſynne.

Chriſte is owr holynes, owr lyfe owr ſatiſfaccion, and redemption.

Glory be to the, o lorde, borne of the vyrgyn Marye, glory to the father, & to the holy goſte. euer. A E

Dide/ye owr lorde/ howe woundreſull reverente and cleare is thy name over all the erthe: which haſte lyfted vp thy highe ma-

gnificence above the hevens.

Be and that by the mouthes of the ſoukynge babes that cānot yet ſpeke haſte thou ſet vp ẏ prayſe of thy myghte ageinſte thy enymees: to cō founde thy aduerſary that will avenge hym ſelfe.

I ſhall therfore lokevp & woundre at thy hevens: lo / theis are the wotkes of thy fyngers / the mone and ſtarres / thou haſte ſet them ſo goodly.

But lo / what thinge is man mortall that thou thus remembreſte hym? what is the ſonne of Adam ẏ thou regardeſt hym ſo gretly?

Thou haſte made hym not myche inferior then Angeles: withe ſo grete dignite and glory haſte thou endued hym.

Thou haſt made hym lorde of thy

handy workis: thou haste caste all thinges vnder hys fete.

As flockes of shepe all herdes of neate: and also the wylde beastis.

Foules of the ayer and fysshes of the see: and what so ever swimmeth in the water.

Lorde/ye owre lorde: howe woundrefull reverente and cleare is thy name over all therthe?

Glory be to the father/to the sone and to the holy goste.

As it was in ẏ beginninge: as it is nowe and ever shalbe. AMEN.

The hevens declare ẏ gloriouse maiestye of god: & the firmament sheweth what are his workes.

Mon daye folowinge a noth' whetteth continually owre thoughtis: and wonnighte folowinge a

nother encresethe owre knowledge
Theis creatures haue nether speche nor wordes: nether is their voyces eny where harde.
And yet their pointinge and shewinge hath taught al the worlde: and theyr dumme speche hath goneforthe into all the costes of the worlde.
He hath fastened in them a tabernacle for the sonne: and he comethe forth of his cloudes lyke a bridegrome/ye lyke a fresshe valiaunte knighte to make his course.
From the farthest este parte of ẏ hevens cometh he forthe: hauynge his recourse vnto the tother extreme: nether is theyr eny man that maye hyde hym from his heate.
The lawe of the lorde is perfecte/ refresshinge the soule: the testimo-

ny of the lorde is faithfull ministringe wysedome to the vnlerned

The commaundementes of the lorde are ryght: makynge gladde the harte.

The thynges which god commaundeth are playne and pure: and they lyghten the eyes.

The feare of the lorde is pure and holy/abydinge for ever: the plesures of the lorde ar trwe and right in every parte.

More worthy to be desyred then goolde and precious stones: swetet then ỹ honey cõbe when it dropeth

And thy seruante is taughte and monyshed by them: that same obsetvynge of them is a grete gyfte.

Who maye attaine to the knowledge of his synfull nature: pourge me fro my secrete synnes.

Be and turne thou these grete synnes from thy servant: lest they haue dominion over me/and then shall I be pure from every grete sinne Let the speches of my mouthe and the thoughtes of my harte be plesaunte and accepte vnto ỹ: lorde my defender and my redemer.

Glory be to the father: to the sone and to the holy goste.

As it was in the beginninge: as it is nowe and ever shalbe. Amen.

The erthe is the lordis and all that is contayned therin: the rownde worlde and all that inhabit it.

For in the see hath he set hyr foundacions: and hathe buylded hyr aboue the floudes.

Who shall clyme into the hyll of the lorde? or who shall abyde in his

holy place?

An innocent in his deades/and he that is pure in harte: that hath not extolled hym selfe proudely vnto vanite/nether hath sworne for eny desayte.

This man shalbe fed with the blessinge of the lorde: and with ẏ mercy of god his saviowre.

This is the nacion geuen all vnto hym and seketh hym: this is ẏ very right Jacob Selah.

O ye gates lyft vp yower selves/ye gates euerlastinge be ye opened: ād this gloryous kynge shall enterin

Who is this kynge that is so glorious? it is the myhty valeaunte lorde/noble in power/a lorde excellent in strength to wage batayle.

O ye gates lyfte vp yower selves: ye gates everlastinge be ye opened

and ye glorious kynge shall enter in
Who is this kynge that is so glo-
rious? it is the lorde of hostes/it is
he/ye is this glorious kynge. Selah
Glory be to the father/to the son-
ne/and to the holy goste.
As it was in the beginninge: as it
is nowe/and ever shalbe. AMEN.

Antiphona. Rom. 3.

All we ar synners, and haue nede of
the glory of god. Versi. Ephe. 1. In
what thinge stōdeth ye glory of god?
Responsorium. In the fre forgeuen-
es of synnes of his cleare mercy only.

¶ The Pater noster.

OWre father whiche arte in he-
auen, halowed be thy name.
Lete thy kyngdome come ouer vs.
Thy wyll be fulfilled as well in ert-
he as it is in heauen. Geue vs this daye
ower sufficiente fode. And forgeue

vs ower treſpaſſes as we forgeue thē that treſpas ageinſte vs. And lede vs not into temptacion, but delyure vs frome theuel ſpirit. A M E N.

The Aue Maria.

HAyle Mary, gretly in goddis fauour, the lorde is with the, bleſſed arte thou aboue wemen for the bleſſed frutes ſake of thy wombe. Amē

[illegible] ede vs not (Lorde) into temptaciō

[illegible] ut delyuer vs from the euel ſpryte

A M E N.

[illegible] Benedic.

[illegible] orde we beſeche the of thy bleſſinge. [illegible] leſſed are they that ſuffer perſecution for the rightwiſnes of faith, for theirs is the kyngdome of heauen. A M E N.

[illegible] Mat. 10.

LO I ſende yowe forth as ſhepe emonge wolues, ſe therfore ye be wyſe as ſerpentes, and in-

nocēt as doves/beware of men/for they shall delyver yowe vp to the counsels and shall scourge yow in their synagoges/and ye shalbe brought to the heed rulers and kynges for my sake in witnes to them & to the gentyles: but when they put yowe vp/take no thought what or howe ye shall speake: for it shalbe geven yowe euen in ye same howre what ye shal saye/for it is not you that speake but the spirit of yowr father which speaketh in yow.

nd lorde thou have mrcy vpō vs

Ioan.16.

heis thinges haue I sayde vnto yowe because ye shulde not be hurte in yower faithe. hey shall excommunicate yowe, ye the tyme shall come that who so euer killeth yowe shall thinke ye he doith hyghe seruice

to god. Versi. iche thinges shall they do vnto yow because they haue not knowne the father nor yet me. They shall excommunicate yowe Lorde we beseche the of thy blessinge. Blessed are the poore in spirit for theirs is the kyngdome of heaven. AMEN.

¶ The seconde lessone. Hebr. 12.

The burden of sinne cast awaye: let vs run with patiens vnto ẏ bataile that is set before vs lokinge vnto Jesus the auctor and fynysher of ower faith whiche for the ioye that was set before him abode the Crosse and despysed the shame/and is set downe on the ryghthande of the throne of God. Consider therfore howe that he enduerde suche spekynge ageinste hym of synners lest ye shulde be we-

tied and fainte in yower myndes: for ye haue not yet resisted vnto bloudshedinge strivynge ageinste synne. And ye haue forget the consolation whiche speketh vnto yowe as vnto chyldrene. My sonne despyse not the chastieninge of the lorde nether faint whey thou arte rebuked of him/for whō the lorde lovethe hym he chasteneth/ ye and he scourgeth euery sonne that he receyuethe. But thou lorde have mercy on vs.

Responsorium. Hebr. 12.

If ye shall enduer chasteninge God offerthe hymselve vnto yowe as vnto sonnes. What sonne is that whome the father chastenethe not?

Versi. If ye be not vnder correction(wherof al are partakers)then ar ye bastards and not sonnes.

What sonne is that?

Lorde we beseche ẏ of thy blessinge. Blessed are all men that truste in ẏ lorde. A M E N.

¶ The third [illegible] Sapi. 5.

IN the laste iugemente when theis vngodly shall beholde ẏ rightwismen they shalbe troubled with horrible feare and shall meruell at their so soden helthe onloked for wailinge for the sorowfull anguysshe of their mynde sainge with in them selve beyinge heuy & moornige for the anguishe of their mynde. Theis are they whome we had somtyme in derision / and into lyklyhode of opprobrious laughter: but we ower selve beynge then with out ow' wittes had wende ẏ their lyfe had bene but madnee: ā d so their ende to haue bene withe

oute hono². But nowe se howe they are counted emonge the childrene of god/and their heretage is emonge the saintes. Wherfore we ow² selve they erred and wente from ye waye of the trowthe/ & the lyght of rightwisnes did not shine vpon vs and the sonne of rihgt vnderstondinge sprōge not vpon vs/we were weried and tyerde in the waye of wikednes ād perdiciō: we walked harde ād wery wayes/ for the waye of the Lorde we knewe not. Lorde haue thowe mercy on vs.

Respōsorium. Sapi.6.

When ye were ministers of his kingdome ye iugged not right ye kepte not the lawe of rightwisnes neth² ye walked after the wyll of god. Herfully and shortly shall he apere vnto yowe. Hore righte sharpe iuge-

ment ſhalbe done vpon theis that are in authorite. Deut. To the weake litellons is graunted mercy, but the greate mightyons ſhall ſuffer myghty ſtronge torments. Perfully and ſhortly ſhall [illegible] lory be to the father to the ſonne, and to the holy goſte.

For right ſharpe iugement

WE Prayſe the (O God): We knowledge the to be the Lorde.

All therthe mought worſhippe the/whiche arte the father everlaſtinge.

To the kriforthe all angels: ý hevens & all the powers therin.

To the thus krieth Cherubin and Seraphin continually.

Holy arte thou.

Holy arte thou.

Holy arte thou.
Thou arte the lorde god of hostes
heven and erthe are fulfilled wt
the glory of thy maiestie.
The glorious company of the A-
postels prayseth the.
The goodlye felawshipe of ỹ pro
phetes worshipe the.
The fayer felawshipe of martyrs
prayse the.
The holy cõgregatiõ of ỹ faithfu-
ll thorowt al ỹ worlde magnifie ỹ
They knowledge the to be the fa-
ther of an infinyt maiestye.
They knowledge thy honourable
and very only sonne.
They knowledge thy holy goste
to be a counforter.
Thou art ỹ kīge of glory o christe
Thou arte the euerlastinge sonne
of the father.

Thou (whē thou shuldste take vpon the ower nature to delyv^r mā) didest not abhorre ye virgins bodye

Thou hast opened the kingdome of heven to the belevers (dethes darte overcome).

Thou sitteste on the righthande of god into the glory of the father.

Thou art beleued to com ow^r iuge

Therfore we praye the helpe thy seruantes whome thou hast redemed with thy precious bloude.

Make them to be noumbred withe thy sayntes in ioye everlastinge.

O Lorde saue thy people and blesse thy heretage.

Gouerne & also lyft thē vp for ev^r

We prayse the every daye.

And we worshipe thy name ever worlde with out en ende.

O Lorde let it be thy plesure to ke-

pe vs this daye with oute synne.
O Lorde have mercy vpon vs: have mercy vpon vs.
O Lorde let thy mercy lyghten vpon vs even as we truste in the
O Lorde I truste in the/let me never be confounded.
Vers. Christ is dede for owre synnes. R. And is rysen ageyne for owre rightwisnes. Roman. 4.
O God bende thy selve in to my helpe: Lorde haste the to &c.
Glory be to the father/to the sonne/and to the holy goste.
As it was in the beginninge as it is nowe and euer shalbe. Amen.
Prayse ye the lorde.
Dominus regnauit.
The lorde is kynge / his maiestye is gloryously dekte: ý lorde hath armed hym selfe with stre-

ngth/ ⁊ hath gyrte hi selfe mighty
He hath suerly buylded ād set fast
the rownde worlde: so that it shall
not be moued.
Thy sete was prepared in ceasone
but thou thy selve art of everlastig
The flowdes are rysen (O lorde)
the flowdes have rorede: the flow-
des haue lyfted vp their stremes.
Aboue the noyse of the grete stor-
mey ād troubled sees: meruelous is
the lorde whiche hath his resyden-
ce above.
Thy wordes are suer ād faithfull
thy house is right fayer/ holy/ and
goodly: the secrete holy place of the
lorde shal stāde into ful lōge times
Glory be to the father/ to the son-
ne/ and to holy goste.
As it was in the beginninge as it
is nowe and ever shal be.

MAke ye melody vnto the lorde: all that dwell vpō the erthe.

Worshipe ye the Lorde gladly: come into his presēce ioyfully

Knowledge ye the lorde that he is god: he hath made vs/and not we our selvees/we are his people and ye flocke of his pasture.

Entre ye into his gates with thākes gevynge: and into his fore porches with prayse synginge/magnifie hym and prayse his name.

For the lorde is right Jentle/his mercy endurethe into everlastinge and his faithfulnes into all ages.

Glory be to the father/to the sonne/and to the holy goste.

As it was in the beginninge/as it is nowe: an ever shalbe.

GOd/thou arte my God/ erly do I ſyghe for the. my ſoule thirſtethe for ỹ my fleſſhe deſyereth the in this thirſty ād wyde wildernes. Here ſhal I beholde the as in thy ſecrete holy place: that I myght ſe thy power and thy glorious beutye For thy mercye is more deſyerous then this same lyfe: with my lyppes ſhall ỹ prayſe the.

Thus ſhall I magnifye the thorowte all my lyfe: in ỹ prayſe of thy name ſhall I lyft vp my handes.

Thou ſhalt ſatiſfye my ſoule with fat delycious meat: where vpon my lippes ſhall ioye and my mouthe ſhall prayſe.

As ſone as I ſhall remembre my ſelfe vpon my bed: I ſhall thinke vppon the/ even in the watches of

the nyght.

For thou verely arte he that bringeth me helpe: ¶ I beige suer in the shadewe of thy wynges/shall tryumphe ioyfully.

My soule cleved vnto the: for thy righthande sustayned me.

Theis men ye seke my lyfe to spill it: shall go downe into their graves

Men shall dryve them vppon the edge of theire swerdes: they shalbe hewen and kutte into meate for foxes.

But ye kynge shall reioyse in god and he shall glory that swereth yn hym / when foule mouthes shalbe stopped.

Glory be to the father: to the sonne and to the holy goste.

As it was in the beginninge: as it is nowe and euer shalbe. AMEN.

GOd mought fauour and haue mercy vpon vs: he mought lighte vs with his presēce that thy waye might be knowne euery where in the erthe: & thy sauinge helthe also vnto all nacions. The people mought magnifie the (O God): ye all people mought/ magnifye the.

The haithen mought ioye and triumphe: in that thou doste right vnto the people/and directeste ỹ nacions vpon therthe.

The people mought sprede thy name (O god): ye all people mought magnifie the.

The erthe also mought geve ageyne hyr encrese: and god whiche is ower god mought do vs good.

God mought blesse vs: ād all that inhabit therthe euen vnto ỹ vtter-

moste partes therof mought feare hym.

Glory be to the father / to the sonne / and to the holy goste.

As it was in the beginninge / as it is nowe and ever shalbe. AMEN.

The songe of the thre children. Da. 3

PRayse ye the lorde all his workes: prayse and extoll hym for ever.

Ye angels of the Lorde praise the lorde: ye hevens loave the lorde.

Ye waters al ye ar aboue heavē prayse ye lorde: al the powers of ye lorde mought prayse the lorde.

The sonne the moone prayse ye ye lorde: starres of the firmament loave ye the lorde.

The raine & the dewe prayse ye ye lorde: all the wyndes of god prayse ye the lorde.

Fier & heate magnifye ye the lorde: winter & somer loave ye ỳ lorde.
Moistnes and ye hore frostes praise the lorde: the froste and colde loave ye the lorde.
Yse and snowe mought loave the lorde: nightes and dayes prayse ye the lorde.
The light and derkenes mought prayse the Lorde: lightninges and clowdes loave ye the lorde.
Theer the mought prayse the lorde: loave and exstoll hym for ever.
Hilles and mountayns prayse ye the lorde: all that springethe vp on the erthe loave ye the lorde.
Ye welles and springes prayse the lorde: sees and flowdes loave ye the Lorde.
Whale fisshes and all that moveth in the waters prayse ye the lor-

de:all byrdes of the ayer prayse the Lorde.

All beastes both the wilde and tame prayse the lorde:ye chylderne of me loave the lorde.

Israhel prayse thou the lorde: loave hym and extol hym for ever.

Ye ministers of the lorde prayse ỹ lorde:ye servantes of the lorde loave the lorde.

Ye spirites and soules of righteous men loave the lorde:ye holy & meke in harte prayse ye the lorde.

Ananía/ Azaryía / Misael prayse ye the Lorde:loave and extol hym forever.

O Lorde thou art blessed and praysed in the firmament of heaven:thou arte prayse worthy / glorious and magnified into worldes with owte ende.

PRayse the lorde ye hevenly myndes: prayse ye hym all that are aboue.
Prayse hym all angeles: prayse hym all his hoste rownda-boute hym.
Prayse hi sõne & mone: prayse him all bryght & shynynge starres.
Prayse hym the mosse hygheste hevens: and ye waters that ar a boue the heavens.
Prayse ye the name of ỹ lorde: for he made and created al thinges with a worde.
And hath made thez to stande faste into the worlde of worldes: he hath geven them a lawe which they breke not.
Prayse the Lorde all creatures of therthe: dragons & all depe waters
Fyer/ hayle/ snowe/ yse/ stormey/

wyndes: doinge his cõmaundemẽte
Mountaine and all hyghe hilles:
frutfull trees/and all cedre trees.
All wylde bestes and tame: all thin
ges that krepe/and fethred foules.
Kynges of therthe and all people:
princes and al rulers of therthe.
Yongle men & maydens/olde men
and yonge prayse the name of the
lorde: for it is only hyghe and spre-
de over erthe and heavens.
He shal lyft vp the power of hys
people: it becometh his sayntes to
prayse hym/which haue professed
hym: even Israel his owne people
which cometh vnto hym.

Prayse ye the lorde.

Synge ye to the lorde with
a newe dyte: his prayse s-
halbe in the congregacion
of the sayntes.

Israhel shal reioyse of his maker:
Ye cytesens of Zyon of their kinge
They shall prayse his name with
trompete: synge ye vnto hym with
taberet and harpe.
For the lorde welplesed with his
people: shall ornowerne lowlyons
with his helpe.
Saintes shal reioyse evē frō their
hartes/and the nobles shal triumphe in their couches.
The exaltinge of god is in theyr
throtes: and in their handes a twey edged swerde.
To take vengeaunce vpon the gētyles: and to correcke the people.
To bynde theyr kinges in chaines: and theyr moste nobleste rulers
in fetters of yerne
To execute iugement emonge thē
as it is writē; this glory shalbe vn-

to all that are his saintes.

Glory be to the father/ &c.

PRayse hym that kepeth his residẽce in his secrete holy place: prayse hym that reigneth in ỹ firmamente/the seate of hys pow'.

Prayse hym for his strengthe prayse hym for his almyghtenes.

Prayse hym with sounde of trompetes: prayse hym withe lutes and harpes.

Prayse hym withe tympany and taberet: prayse hym withe organs and Pypes.

Prayse hym with softe clarycimbales: prayse hym with lowde clati cymbales.

What so ev' thynge is endued with breathe: let it prayse ỹ lorde.

Glory be to the father / to the sonne/and to the holy goste. &c.

FINIS.

The antheme Rom. 4.

The hyghest prayse and greteſt glory ẏ we maye geue to god: is to beleve his promiſe: and to verifye it with owre faithe which faithe he geueth vs alſo, that we mought beleue owre ſinnes to be forgeuē in chriſtes bloude.

The chapiter. Epſe. 2.

By grace are ye made ſalfe thorowe faithe and that not of yowre ſelves: for it is the gifte of God / and cometh not of workes leſt eny man ſhulde boſte hi ſelve of his owne deades.

Thankes be to god.

The hymne.

Prayſe ye the lorde omnipotēt.
Which thorow his benignite.
His moſte deare ſonne hath to vs ſent,
To dye for owre iniquite.

We were his cruey ennemyes.
Abiecte for ower transgression.
How be it ī Christe fixe we ow' eyes
Whiche is ower satisfaccion.
Glory be to the trinite
The father, sonne, and spirite lyuynge
Which are one god and persones thre
To whō be prayse with oute endinge
Versi What tyf we here suffre with Christe? R. Then shall we be glorified togyther with hym in heaven.

Romains in the.viii.

¶ Here foloweth the songe of Zachary the preste sainct Johan baptistes father.

Benedictus

PRaysed be the lorde / God of Israel: for he hath graciously visited / and redemed his people. He hath set vp ower myghty helhe: in ẏ house of Dauid his ꝑvāte

Accordynge to his promyses/by ỹ mouthes of his holy prophetes of a longe tyme paste.

Promysinge ỹ we shulde be preserued frome owr enymes: and frome the handes of all them that hate vs.

That he wolde thus vse and declare his riche mercy towerde owr fathers: rememberinge his holy promyses.

And also to performe his othe which he swore to Abraham ow^r father: and promysed hym selfe to gyve it vs.

So that without feare/we delyverde frome the handes of ow^r enymes: myght serue and honour hī.

In holynes and rightwisnes before hym: all dayes of owr lyfe.

And thou (my chylde) shalt be cal-

led the prophete of the moste hyghest: for thou shalt go before the face of the lorde to prepare hie wayes.

To geue the knowledge of the savinge helth to his people/ thorowe the forgeuenes of their sinnes.

The whiche cometh thorowe tha boundante mercy and goodnes of ower god: by the whiche he hathe thus graciously loked vpon vs/springinge frome a boue.

To geue lyght to them that haue sitte in derknes/and in the shadewe of dethe: to directe ower fete into ỳ waye of peace.

Glory be to the father/ to the &c.

¶ The antheme.

HE that mouethe vs to praye, hath alredy graunted vs ower askynge if we asked in faithe, which saith, All thinges what so euer ye shall

aſke my father in yowr prayer with-
he belefe: ye ſhall receyue them. Per.
Father heare owr prayer. &c. And
make vs to aſke of the in faith. Amen

Oratio.

O God almyghty owr merciſ-
ull father which haſt ſo eyce
dingly loued vs thy choſen childer
ne: that thou wolde ſt wete ſalfe to
gexe vs thy only and welbeloved
ſonne Jeſu chriſt owr ſaviowre to
ſuffer dethe for owr ſynnes: ſo th-
at all that thus beleve in hym/mi-
ght not periſſhe/but have lyfe eue-
rlaſtinge: we beſeche the for thy a-
boūdant mercy/and for that ineſti-
mable loue/whiche thou bareſte to
thy ſonne Chriſt owr ſauiowre/
geue vs of thy grace/and pow^r thy
fauour into owrr hartes/ that we
maye beleue/feale and knowe per-

fytly that thou only arte ow^r god: ower father/and to vs a ꝯ almyghty helper/delyuerer/and a sauiowr frome sinne/ frome al the deuelesh powers of hell/of this worlde/and frome deathe/and that by thy sonne ower lorde Jesu christe. A.E.E.

¶ A prayer to the holygoste

COme holy spirit, replenesne the hartes of thy faithfull: and kindle in them thy brenninge loue. Ver. Sende forth thy spirit and men shalbe created a newe. R. For so renuest thou the soule of man. The prayer

O god whiche hast instructed ẏ hartes of faithful men with the lyghteninge of thy holy goste: graunte vs to sauoure a righte in the same spirite/ and to reioyse euermore of his holy consolacion. whiche lyuest and raignest in ẏ same

spirit ever. AMEN.

¶ A prayer to the Trinite.

Deliuer vs, saue vs, and iustifie vs, o blessed trinite. Per The name of god be blessed. A frome age to age everlastinge. amen Oratio.

O almyghty everlastinge god/which hast geven vs thy seruauntes to knowledge the glory of theuerlastinge Trinite withe a faithfull knowledge/ and to worshipe ẏ one god in thy almyghty maiestye: we beseche the that thorowe the stedfastnes of this faith/we mought be defended from all aduersites: which lyuest and reignest one god in ẏ trinite of persons worlde with oute ende. AMEN.

¶ The Prime and howers

O god/bēde thy selue to my helpe: Lorde haste ẏ to helpe me,

Glory be to the father/ &c.

℣ Prayse ye the lorde.

℟ The hymne

COme holy spirite to ỳ we call.
To stablesse the ower infirmite.
Geve vs true faith and hope with all.
Inflame ower hartes with charite.
Ower nature is sore vitiate.
And nedeth regeneration.
Lighten ower myndes excecate.
O lorde ower consolation.
Glory be to the trinite.
The fathe, sone and spirit lyuynge.
Which are one god and persons thre.
To whō be prayse with oute endinge

god/ save me for thy names sake: delyvre me by thy power.

O my god/ heare my prayer: lystey to the wordes of my mouthe.

For ſtraūge men are ryſen ageīſt me: and ſtronge tyrants perſue my lyfe/they haue not god before their eyes. Heiaſh.

But lo/god helpeth me: the lorde is preſent with them that ſuſtaine my lyfe.

He ſhall acquyte evel to my awayt layers: for thy trowthes ſake thou ſhalt trede them downe.

I ſhal with good will make a ſacryfice to the: I ſhall magnifye thi name (O Lorde) for thou art full Jentle.

For thou wilt delyure me frome al trouble: & my eyes ſhal ſe my pleſure vpon myn enymes. Glory &c

Praiſe ye the lorde/al gētyles: magnifye hym all nacions.

For his mercy is ſprede

over vs: and the faithfulnes of the lorde standethe for ever.
Glory be to the father/ to the sonne and to the holigoste &c.

Confitemini. Psal. 118

Agnyfye ye the lorde for he is gracious: his mercy endureth for ever.
Let Israhel nowe magnifye hym: for his mercy endurethe for ever.
Let ỹ house of Aharon magnifie hĩ: for his mercy endureth for ev².
Let as many as fear ỹ lorde magnifi hĩ: for his m²cy ẽdureth for ev²
When I was in a grevous straynte: I called vpon the lode/ & he graunted to set me at large.
The lorde standeth on my syde: I shall not feare what so ever man maye do vnto me.

The lorde ſtandeth on my ſyde with my helpere: and I ſhal ſe my deſyer vpon them that hate me.

It is beter for on to committe him ſelve to the tuicion and defence of the lorde: then to mānis defence.

It is beter to put owr confidence in the lorde: then in men be they never ſo grete.

Then all the gētyles beſeged me on every ſyde: well ſayd I/in ỳ name of the Lorde/for I ſhall kut them awaye:

They compaſſed me yn/ye they beſet me roundaboute: well ſayde I in the name of the Lorde/ for I ſhall kut them awaye.

They ſwarmed aboute me like bees: & inuaded me as fearſly as fyer ỳ drye thornes/but thei wr̄ ſone quēched: for I ſayd/well in the na-

me of ỹ lorde shal I kut thē awaye
I was caste withe grete violence
redy to haue fallen: but the Lorde
su stayned and helpte me
The lorde is my strength and the
very same whom I prayse: it is he
that is my sauynge helthe.
The voyce of triumphe/ād of mē
loyefully publesshinge theyr savin
ge helpe nowe brought vnto them
is in the tabernacles of the rightwe-
ise/for ỹ righthāde of ỹ lorde hath
brought it so myghtely to passe.
The righthande of the lorde is ex-
cellent hyghe: the righthande of ỹ
lorde hath brought it so mighte ly
to passe.
I shal not dye but lyve: & shal pu-
blesshe the workes of the lorde.
He chastised me: withe grevous &
erneste chastemente; but yet he be-

toke me not to dethe.

Opene me the gates of rightwis-
men: and I shall entre in at them/
and magnifie the lorde.

This is the gate of the lorde: the
rightwyse shal entre in therate.

I shall magnifye ẏ for thou hast
graunted me: ād haste brought me
a savynge helpe.

The stone which the buylders op
probriously casted awaye: is made
an hed kornerd stone.

Of the lorde this is done: ād thys
same thynge is a myracle in owre
mynde.

This is that same daye which the
lorde hath made: let vs be glad and
reioyse theryn.

I beseche the (lorde) now helpe vs
I beseche the (lorde) make vs nowe
to prospere.

Well happen it to that man whiche is comen in the name of the lorde: we shall praye for yower welth to well happen vnto yow frome ỹ house of the lorde.

The lorde is stronge/and he wyll make lyghte to shyne vpō vs: taye yower sacrifices to be offred/ even to the altaris endes with cordes.

Thou art my god/ād I shal magnifie ỹ: thou arte my god and I shall exalte the.

Magnifye ye ỹ lorde for he is gracioue: and his mercy endureth for ever. Glory be &c.

BEholde I haue set vp in Sion a chosen precyous stone to be layed in ỹ highest korner of my chirche & also to be i ỹ fūdaciō therof. And be ỹ beleueth in hī, shal not be shamed: to yow therfore that beleue, it is preci-

our: but to them that beleue not in hi, as to the buylders that reproued this ſtone it is a ſtomblinge ſtone. Verſi. Lorde heare owre prayer. &c. And make vs to aſke in faithe. AMEN.

Oratio. Luc. 2.

O father whiche didſte propheçy of thy ſonne Chriſte by the mouthe of Symeon holdynge hi in his armes nowe preſented into the tẽple ſainge to his mother the virgẽ Mary: beholde/this thy childe is ſet vp for many in Iſrael to fall at hi and many ageine to ryſe by hym/ he is ſet vp for a marke to be ageinſt ſayde: we beſeche the/father for the fauour that thou bareſt to this thy ſonne: ſuffer not vs thorowe vnbelefe with theſe blynde buylders to ſtomble and to fall at this ſtone; nether withe them to reprove

and to saye ageinste hym and his doctrine/but by faithfull truste and true beleefe in hym to ryse by hym: belevinge stedfastly/ that by his dethe thy wrathe is peased and thorowe his bloude thou forgeuiste vs owre synnes/by this stone thy sonne owre lorde Jesu christ. AMEN

The thyrde howre.

O God bende thy selve in to my helpe. O lorde haste the to helpe me.

Glory be to the father / to the sonne/and to the holy goste.

As it was in the beginninge/as it is nowe/and ever shalbe. AMEN.

Prayse ye the lorde:

The hymne

LEt vs reioyse devoute Christen
Puttinge aparte all heuenes
For Christ regardeth his brothern.

And furdereth all their busines.
All though this vale of miserie.
Owre troubles doth encrese.
Yet Christ doth se ower penurie.
Which is ower inwarde peace.
Glory be to the trinite &c.

When I was in straite anguysshe I called vpon ẏ lorde: and he graũted me

Lorde delyver my soule frome lyinge lippes: and frome a desaytfull tonge.

What avauntageth it the/ or what good bringeth it ẏ (o lyinge mã) thy desaitfull tonge?

Oh/ sharpe arowes of the stronge archer: and whotte consuminge iunipere coles.

Ah lasse that I am thus longe holden in exile emonge theis false & cruell folke of Meshec: and muste

yet dwell styll withe the chorleshe nacion of Kedar.

All to longe hath my soule taryed emonge these violente men: which hate peace.

I studie for peace/but when I speke of peace to them: by and by are they stered to bataile.

Glory be to the father: to the sonne and to the holy goste &c.

I Lyft vp my eyes into ẏ hilles: frome whense helpe mought come vnto me.

My helpe cometh frome the lorde: the maker of heavens & erthe

He shall not suffer thy fete to slyde: nether he beinge thy keper/ shall slepe.

Lo/ nether wyll he slepe/ nor yet ons wynke: that kepeth Israhel.

The lorde is thy keper/ the lorde is

thy defense: and is evet at thy right hande.

The sonne shall not smyte the be daye: nether yet the moone be night

For the lorde wyl kepe the frome all evel: ye/he wyl kepe thy soule.

The lorde shal kepe both thy outgoinge and thy incomynge: frome this tyme vnto euerlastinge.

Glory be to the father/ to the sonne/ and to the holy goste.

As it was in the beginninge / as it is nowe/ and ever shalbe.

Psalm.

Was right glad when men sayde vnto me: lete vs goo vnto the house of the lorde.

Our fete shall stande faste in thi gates: O Jerusalem.

Jerusalē is buylded goodly lyke a cite: wel framed togith' i hyr selfe.

That thither myght ascende the tribes / even the tribes of the lorde to magnifie the name of ỹ lorde: for so was it commaunded vnto Israel by goddis owne mouthe.

For there were ordende and holden seates of iugemente: even ỹ Iugemẽte seates of ỹ house of Dauid

Praye ye for the felicite of Jerusalem: the lovers of the mought prosperе.

They moughte prospere withe in thy walles: they mought prospere with in thy houses.

For thy brothers and neghbours sakes: shall I nowe praye for thy felicite.

For the houses sake of the Lorde owre God: I shall praye for thy welthe.

Glory be to the father &c.

THose men are not of the righte Ieruſalem allthoughe they are called ſpirituall and of the chyrche: apere they never ſo holy: which vexe, trouble, and perſecute the pore ſimple prechers of Chriſtes goſpell and thirſte for their bloude. Deus. Lorde heare ower prayers. Ref. And geue vs grace to aſke in faithe. AMEN.

OWer mercyfull father whiche propheſiedſte by the mouthe of thy ſonne ower ſaviowre/ Chriſte: that the tyme ſhulde come when men ſhulde curſe/ excommunicate and chaſe thy flocke owt of their Synagogis beleuige in ſo doinge/ to do vnto the hyghe worſhype in killinge of thez: we beſeche ȳ for thy trowthes ſake / and for the favour that thou bareſt to thy ſonne: to delyver vs frome their hand-

ce: and opene thou their eyes that they might ſe their ſynnes and repente them and knowe the and thy ſonne throughe the holy ghoſt the ſpirit of trowthe. AMEN.

¶ The ſixt howre.

O God bende thy ſelve in to my helpe: Lorde haſte the to helpe. Glory be to the father: to the ſone and to the holy goſte.

As it was in the beginninge: as it is nowe and ever ſhalbe. AMEN.

Prayſe &c. ¶ The hymne

LOue we the lorde of Iſrael.
For his giftes celeſtiall.
which ſendeth his goſt in vs to dwell.
To ſubdue our bodyes ſenſuall.
He geueth vs giftes manifolde.
He ledeth and kepeth vs tenderlye
His is ower ſiluer and our golde.
To hym be prayſe eternallye.

Ad te leuaui. Psal. 123.

Glory be to the &c.

Vnto the lyfte I vp my eyes: which ruleste i heuēs Beholde for as the servants eyes are ever vppon their maisters/and the maidens waitinge vpon hyr mystres / even so let ower eyes be lokynge vp vnto ẏ lorde/ow² god/vntyll he hath mercy vpon vs.

Hane mercy vppon vs Lorde have mercy on vs: for we are owte of mesure fylled with ignominie.

Ower lyfe is fylled oute of mesure with scornes and derision of theis welthy riche men: & with ignomine and shame of theis arrogaunte and proude men.

Glory be to the father &c.

Nisi quia. Psal. 124.

Excepte the Lorde had bene wi-

the vs: (lette Israell nowe speke).
Excepte the lorde had bene withe vs: when theis men rose ageinst vs
Withe owte dowte (their wrathe thus kyndled ageinst vs) they had devoured vs quycke.
Waters had wrapped vs yn with their wauee: the floudes had gone over ower soules.
The trowblouse flowde of theis importune men: had run over ower soules.
But praysed be the Lorde/whiche hath not geven vs into their tethes for their proye.
Ower soules are delyured lyke ẏ byrde frome the snare of the fouler the snare is brokē & we are escaped.
Ow' helpe cometh thorowe ẏ name of ẏ lorde: which hath made the heauens and erthe. Glory be to

THey that steke to the lorde shall nev' starker: but shall stande faste for ev' lyke the mounte of Sion And lyke as Jerusalem is gyrte aboute with hilles: even so closeth the lorde his people from this tyme vnto everlastinge.

He wyll not suffre the power of ỹ vngodly to oppresse the lande of ỹ righteous: leste the righteous put forth their hãdes to eny wikednes Deale thou iently with good mẽ: and with mẽ right in their hartes Them that swarue frome the righteous vnto shrewednes: the lorde mought lede awaie with mẽ geven vnto wikednes.

Glory be to the father &c.

¶ The Antyem. Esaye. 57.

THe vngodly men are lyke a fearse swellinge see, whiche cannot reste but the waues of it rebounde withe violence castinge oute stynke ād filthines, the deuelishe vngodly shal haue no reaste (saith ẏ lorde) but here they shall be euer vexinge the rightwise, and aftyr this, they shal haue a perpetual gnawinge in their consciens. Vers. Lorde heare ower prayer R. And make vs to aske in faithe

O Ower mercifull lorde which shalt saye at ẏ dredfull hower of thy laste iugement to theis wyked vngodly: goo yow' ways oute of my sighte yeworkers of wickednes. We beseche the for thy painfull passion that thou sufferdeste in thy pure innocent soule for ower redemption: let vs heare this ioyefull voice of thy mouthe in that ti-

me of ower redemption and glory/ sainge: come vnto me ye blessed childerne of yower father and receyue the kingdome of heven prepared for yow frō ẏ begininge thorowe me yow' savio' Jesus Christe. Amen. ¶ The nyenthe hower

O God bende thy selve into my helpe. O lorde haste the to &c. Glory be to the father/ &c.

¶ Prayse ye the lorde.

¶ The hymne

PRayse we ower father louingli
Whiche gentelly vs preserued.
When we forsoke hym wretchedly.
And by synne had dethe deserued.
His mercy was so bountuous
That althoughe we thus fell.
Frely in Christ he pardoned vs.
And ageine redemed from hell
Glory be to the trinite &c.

In conuertendo. Psal. 126

When the lorde shal bringe ageyne vs of Zyon frō captiuite we shalbelyke men dreaming for ioye.

Then shal ower mouthesbe filled with laughter/ & ower tonges with triumphe: then shal it be sayd emōge the gentyles/ that the lorde hath wrought myghtely with theis mē.

The Lorde shall worke myghtely with vs: we shalbe refresshed with grete gladnes.

Brige vs agein frō captiuite o lorde for so shalt thou fyl vs with ioye as if thou shuldest geve plētuouse flowdes to ẏ dwellers in ẏ thirsty

They ẏ sue with southe deserte. teares: shal reape with gladnes.

When they wente forth to sowe: they wente wepinge takynge with them their seade koddes.

But when they shal come ageine:

they shal come with grete ioye bringinge their handes full of corne.
Glory be to the father/ &c.

Excepte the lorde buylde ỹ house: the buylders therof labour but in vayne.
Excepte the lorde kepe the cyte: ỹ kepers therof watche but in vayne
It is all in vayne that ye haste yower selves to ryse so erly: and ageyne to differe yower downe sittinge to eate yower kareful brede.
(excepte god geue it al)
For it is he that thus shall geue vnto his welbeloued: quyet slepe and plentuous refeccione with good foode.
Lo chyldren are the heretage which the lorde geueth: the frute of ỹ wombe is his gyfte.
As arrowes are in the handes of ỹ

mygty man: even so shalbe the chyldrene of thy youghthe.

Blessed is that man whiche hath his quyuer fylled with theis arrowe: for they shal not be shamed when they shall have to do with their enymes in iugemente.

Glory be to the father, &c.

Blessed is he who so ever worshipeth the Lorde: which also walketh in hys wayes.

For thou shalt eate ỳ labours of thy nowne handes: and shalt haue prosperous encrese.

Thy wife shalbe frutful as ỳ vynetre with in the walles of thy house: thy chyldrene shal stande rowndaboute thy table lyke the plantes of olyue trees.

Lo thus shal that man be blessed

which worshipeth the lorde.

℣ The lorde shall do the good from Zyon: and thou shalt delyghte beholdinge the prosperite of Jerusalem all dayes of thy lyfe.

℟ And thou shalt se thy childere chyldrne: and the felicite of Jerusalem.

℣ Glory be to the father/ to the sonne/ and to the holy goste.

℟ As it was in the leginninge &c.

The Antheme Mathei. 6.

GReate is the prouision of god for vs which biddeth vs firste seke his kingdome by feare/ faithe/ and truste in hym, and then all thinges necessary for ower bodes shalbe cast vnto vs but so that we labour in that whiche good is. ℣. Lorde heare our praier ℟. And geue vs grace to aske in faithe. AMEN.

OWer mercifull father which in teching vs to praye by thy sonne Christe/hast commaunded vs to call the father and to beleue that we ar thy welbeloued childrene whiche steriſt vp noȝ of thyne to praye but to the entent that thou woldeſt heare them/gyvynge vs also all thinges more effectuouſly and plentuouſly then we can other aſke or thinke: we beſeche the for thy ſonnes ſake/ geue vs grace to beleue and to knowe ſtedfaſtly that thy ſonne ower ſauioure Chriſte is geuen of the vnto vs / to be ower ſanioure / ower rightwiſnes/ ower wiſdome/ower holynes/ower redemption/and ower ſatiſfaccion: & ſuffer not vs to truſte in eny wother ſaluacion/but in thy ſonne & by thy ſonne only ow' ſavio'

¶ Here beginnethe the Euensonge in Englyshe.

O God bende thy selfe into my helpe. O lorde haste the to &c.
Glory be to the father/ to the sonne/and to the holy goste.
As it was in the begininge/ &c.

¶ Drayse ye the lorde.

Beatus vir. Psalm.

Blessed is ye mā which walkethe not in the counsell of the vngodly: & standeth not in ye waye of sinners/and sitteth not in the seate of the pestelent scorners. But hath all his plesure in ye lawe of ye lorde: and vpon it his mynde is occupied/bothe daye & nyghte Eyche a man shalbe lyke a tre planted by the ryuersyde: which will geue forth hyr frutes in due time/ & hyr leves shall not wither: for what so ever he shal do/shal prospere.

Quare fremuerunt. Psal. 2.

But so shall not the vngodly: for they shalbe like duste which is dipersed with the winde.

Wherfore theis vngodly shal not stande in the iugement: neth² theis sinners maye abide in the companey of the rightwise.

For the lorde approueth the waye of the rightwyse: but the waye of synners shall perishe.

Glory be to the father/ to the sonne/ and to the holy goste.

As it was in the leginninge/ &c.

Wherfore do the gentiles thus swell and clustre togither? wherfore do the people of ye Jues thus gnaste in vayne?

Wherfore conspire the kynges of the erthe: and the chefe preestis thus caste their heades togith² ageinste the lorde and hie anoynted?

quare fremuerunt. psalm 2.

Cainge let vs breke their bondes and let vs cast of theyr yokes.

But he that hathe his residens in heven derideth them: it is the Lorde that scorneth them.

Then shal he thrust them downe in his wrathe: and in his indignacion shall he all to trouble them.

I have constitute and ordened my kynge: to be over Zyō my holy hill

I shall shew forth the lordes commaundement: for he sayde vnto me thou art my sonne whome I haue nowe openly declared.

Aske of me/and I shal geue ỹ the nations into thy heritage: to be thy nowne possession thorowte all the worlde.

Thou shalt smyte them togither with an yerne sceptre: and shalt breke them lyke erthen vessels.

Nowe therfore ye kynges/be wyse and vnderstande: ye rulers of the erthe be content to be monyshed & lerned.

Serue ye the Lorde besely: study to geve hym his honour ioyfully with reuerence.

Kysse ye the sonne/leste (he beinge wrathe) yower lyfe perisshe/for hys anger shalbe shortly kyndled.

And they blessed are all men/that truste in hym.

Dide se what a sorte there are that trouble me: full many there ar that ryse ageinste me.

Many ther are that thynke thus vpon my soule: suerly there is no helthe to be loked fore frome God/ vnto this man.

But thou lorde/thou arte my hel-

pe and my glory: thou lyfteste vp my heade.

The lorde I called vpon with my prayer: and he answerd me evē frome his holy hyll. Selah.

I shal lye downe and slepe/ I my selfe shal vpwake me: for the lorde sustayneth me.

I shall not feare/ ye thousandes folke: althoghe they besege me rowndaboute.

Aryse (lorde) saue me my god: thou shalt geve al my enymes sicke acklappe on their chekes that a non ye tethes of theis ūgodly shalbe brokē

It is the lordis properte to saue: & thy people it behoueth to be holpē and endued with thy benifites.

Vt to vs lorde/ not to vs but vnto thy name geue the glory and prayse: for thy mercy and

Non nobis domine non. Psalm.
for thy trowthes sake.
Wherfore they shulde the gentyles saye: where is nowe their god?
Our God is in the heuē: he dothe what so ever lyketh hym.
Their Images are but goolde and sylver: even the very worke of manis hande.
They haue mouthes and yet speke they not: eyes and se not/ eares & heare not/ nose and smel not.
They have handes and nothynge fele they: fete and goo not/ with theire throte make they no noyse.
Unto theis Idoles ar they lyke y make them: and as many as truste vnto them.
But Israel/ truste thou in y lorde for he helpeth thē & is their shylde.
Ye of the house of Aaron/ se that ye truste in the lorde: for he is theyr

helpe and their shylde.

Ye worshipers of the Lorde/se that ye trust in the lorde: for he is to them helpe and defender.

The lorde wyll haue vs in mynde/ it is he that wyll do good: he wyll do good to the house of Israel/and to the house of Aharon.

He wyl be beneficial to the worshipers of the lorde: as well to ỳ lytell as to the grete.

The lorde mought encrese his good mynde towerde yowe: towerde yow & towerde yow' chylderne.

Ye are they to whom the lorde doth good: which hath made heven and the erthe.

The hevens/thy very hevens are the lordis: but therthe hath he geue to the chyldrene of men.

The dede in no maner of wyse sh-

Non nobis Domine. Psalm.

all prayse the lorde: nether they that go downe to the place of silence ut we shall magnifie and prayse the lorde: frome this tyme intoe verlastinge. PRAYSE YE THE LORDE.

¶ Rom.15.

WE the whiche are stronge (saithe paule) ought to beare the frailnes of them whiche are weake ād not to stō de in ower owne consaytes.

¶ The Chapter Roma.15.

LEt euery man please his neghboure vnto his welthe and edifyinge/ for Christe pleased not hym selve/but as it is writen. The rebukes of them whiche revyled ȳ fell vpon me. Thankes be to god.

The hymne

BLessed be god father almyghty

Which hath strēgthēed his feble flok
Wit he stedfaste faith and bolde spirit
To bere his crosse burden and yoke.
These are the laste dayes perelous.
Frely Christes Gospel to professe.
Come downe, lorde shortly to iuge vs
And take vs from this heuenes amen.
Persi. what thīge is precio⁹ ī goddis sighte? R. The deth of his faithful mē

¶ The songe of ower lady.

My soule magnifieth the lorde
And my spirite reioysethe in god my sauiour.
For he hath loked on ẏ poore degre of his hande maiden:
Beholde nowe frome thēce forthe shall all generations cal me blessid
For he ẏ is myghty hath magnified me: wh² fo² blessed be his name
And his mercy is ouer thē that feare hym: thorowte all generations

He hath declared his mygh̄te by his power: he hath disperſed ỳ proude men by the vayne ſtudy of their owne hartes.

He hath plucked downe mē of power from their ſeates: and hath lyfted vp the poore lowlyons.

The hongry men he hath ſatiſfyed with goodnes: and them that appered riche he hath lefte voyde.

He hath taken vp Iſrael his ſeruante: thynkynge vpon hym to be ſaued for his mercyes ſake

Lyke as he promyſed to our fathere: as to Abraham ād to his ſeade for euermore.

Glory be to the father &c.

The Antheme. Luc. 1. Luc. 2.

SOmtyme the ſcripture with the Goſpel was ſo fre: that they were preched of the mouthes of holy we-

men as of owre blessed lady of Anna Phanuelis daughter and of the fowre daughters of Philippe, but nowe beholde (saithe the lorde by his prophete Amos) I shal sende an honger into the erthe, not the honger for bodelifoode nor thirste for water, but honger and thirste to heare the worde of the lorde and men shall go frome the one see to the tother compassinge aboute frome the northe to the easte seekinge the worde of the Lorde and they shal not finde it. Versi. Oh lorde sende vs the prechers of thy worde, R. And gyue vs grace to beleue it, Amē.

¶ Oratio.

O Mercifull father which by thy worde madest all thinges: and by it shalt vnmake agein at the tyme apointed/ & with thy fearful worde dideste caste

Downe Adam/with thy comfortable worde liftedeſt hym vp ageine/ alſo thorowe thy worde thou haſte declared thy will and geven vs the knowledge of the/ by the fathers and Prophets/ and at laſte by thyn owne ſonne Chriſte/ſendinge hī to preche it as a thinge ſo neceſſary ẏ with out it the⁹ is no knowledge of ẏ/no faith/no ſaluation/ no helthe: wherfo⁹ we beſeche the for thy wordes ſake/& for thy glory therin to ſet vp thy worde ageine and make it beknowne which of ſo longe tyme hath bẽ darkened with mennis dreames and thruſt downe with mẽnis worde & mẽnis lawes: ſo ẏ thorow thy worde/ now at ẏlaſt we myght knowe thy wyl fro mẽnis pleſure: & finally to beleue only thi worde & do thy wyl/ be thy ſonne ow⁹ lorde Jeſu

TUrne vs to the (O god) ower saviowre. And turne thy wrathe frome vs. O god bende thy selve in to my helpe: Lorde haste the to helpe me.

Glory be to the father: to the sōne and to the holy goste.

As it was in the beginninge: as it is nowe and ever shalbe. AMEN

¶ Prayse ye the Lorde.

Usquequo. Psal. 13.

HOwe longe (lorde) wilt thou tarye? wylt thou forget me for ever? howe longe wilt thou turne thy face fro me?

Howe longe shall I thus studye musinge with my selfe: fillinge my harte dayly full of sorowe.

Howe longe shal myn enymye: be thus exalted over me?

Beholde and answer me lorde/my

god: kepe me wakinge leste the slo-
mber of deth eum vpon me
Ye leste parauenture myn enymye
maye saye I preuailed ageinste hī:
for yf I fall my troublers wyl re-
ioyse.
But I trust in thy mercy/my har
te shalbe glad of thy helpe: I shal
geue thankes to mylorde for he ha-
th rewarded me.
Avenge me o god & defe-
nde my cause frome thū-
godly folke: delyver me
frome the desaitfull and
wyked man.
For thou art my god and my stre-
ngth: wherfore hast thou put me a-
waye? wherfore go I thus moornī-
ge/my enymye oppressinge me?
Make thy lyght and thy faithf-
ulnes to shyne vpō me: let theis thī-

ges lede me vnto thy holy hyll/and let thē lede me to thy tabernacles.

That I might wons come to the altare of God/even the god of gladnes & ỹ author of my ioye: to prayse & to magnifie ỹ with harpe (god my god)

Wherfore art thou dyiecte (my soule) and thus troubled in me? truste in god: for yet wyll I magnifye hī for ỹ helpe wherwith he hath made glad my face and shewed hī selve to be my god.

Reuously haue they vexed me euen frome my youghthe: nowe let Israel speke.

Greuously have they vexed mee euen fro my youghthe: but yet they prevailed not ageinste me.

Upon my backe theys ploughmen

les of Jerusalem be edified and pre-
serued.

Then shalt thou delyght in ỹ very sacrifices/in the right brente sacrifice/and in the oblacion of righ-twysnes: then shall they laye vpp̄ thy altare the very oxen.

Orde heare my prayer: & suffre my depe desyer to come vnto the.

Hyde not thy face fro me in tyme of my tribulacion: bowe downe thyn eare vnto me in the daye when I call vppon the/haste ỹ to graunte me.

For my dayes verely are vanesshed awaye lyke smoke: and my bones are dryedup lyke a stowue.

My harte is smyten thorowe lyke grasse and is withred awaye: in-so-myche as I forsoke to take my no-

wne meate.
I was so driedup with my sorow-
full and loude sighes: that my bon-
es cleued to my skynne
I am lyke an oestrege of the wil-
dernes/and made lyke an houlet in
an olde forlaten house.
I lye wakinge and am lefte alone
lyke the sparowe in the thacke.
Myn enymes revyled me all daye
and they that chidde me/ vsed my
name opprobriously.
I eate erthe in stede of brede: and
lyckyn my tears in stede of drinke.
And all is for thy indignacion ād
thy wrathe: for when I was a lofte
thou thrwest me downe.
My dayes are vayneshed awaye
lyke a shadewe: and I my selve am
withred lyke haye.
But thou (lorde) sitteste styll for

ever: and thy memorial endure the
frome age to age.
Thou shalt ryse and haue pety on
Zyon: for it is time for the to favo^r
it/the daye apointed is nowe come
For ẏ stones of it please thy ser-
uāts verely: & they favor hyr soyle
Even the haithen also shal wors-
hype the name of the lorde: and all
the kynges of therthe shal know-
ledge thy glorious beute.
The lorde verely shal buylde Zyō
he shalbe sent in his beuteful glory
And he shal haue respecte vnto ẏ
pray^r of ẏ poore forsakē: his pray^r
shall he not despise.
This thynge shalbe writen for ẏ
worlde to come: and for this cause
the people whiche are yet vnmade
shall prayse the lorde.
For he shal lokeforth of his hy-

ghe holy place: the lorde ſhal beholde therthe even frome heaven

To heare the ſyghes of them that are in bondes: and to loſe the chyldrene iuged to dethe.

That they myght preache the name of the lorde in Zyon: and his prayſe in Jeruſalem:

When the people and the kingdomes: ſhalbe gathred togith' to worſhype the lorde.

He abated my courage in my iourney: and hath kut of my dayes.

I ſaye/my god/take me not awaye in the middes of my dayes: for thy yeares endure thorowt al ages

In the beginninge thou layedſte the foundacion of therthe: and the heauens are thy handy worke.

They ſhall periſhe when thou ſhalt ſtande faſte: and al thinges ſh-

all waye olde lyke a garment/ thou shalt dresse them ageyn lyke a garment and they shalbe changed

But thou art even thy very selfe: & thy yeares shal never be ended

The chyldren of thy seruantes shall dwell styll: and their posterite shall lyve prosperously and blessedly in thy presens.

Ro my moste depeste paifull troubles: called I vpon the lorde.

Lorde/heare thou me: let thy eares be attente vnto my depe desyre.

If thou shuldest loke narowly vpon owre wykednesse (o lorde) lorde who myght abyde the?

But there is mercy with the: and therfore arte thou worshiped.

I abyde the lorde/my soule abyde

eth hym: ⁊ I tarye lokinge vp alwey for thy promyses.

My soule waiteth for the lorde: as desyerously as do the watche men in the morninge watche/desyer the daye springe.

Let Israel wayte for ẏ lorde: for with the lorde is there mercy ⁊ plentuous redempcion.

It is he that shall redeme Israel: from all theyr wykedneses.

O Lorde heare my prayer/ lystene vnto my ferventе besechynge: for thy trowthes sake/graunte me for thy rightwisnes.

Have thou not to do with thy seruāte in iugemēt/for in thy presence no mā living is reputed rightwise

A cruel enymye verely persecuted my soule: he hath cast downe my li

fe into therthe/he hath set me in derkenes like as men iuged to dethe
My spirit is sore troubled with in me:and my harte wepeth colde in my breste.
But at laste I remembred the dayes paste: I consydred all thy workes and pondred in mynde the dedes of thy handes.
I stretched forth my handes vnto the:my soule desyerously panted & breathed for the/I gaped for the like thirsty erthe.
Haste ỹ to graunte me o lorde for my spirit fainteth:hide not thy face fro me/onlesse I be like men gonge downe into their graues.
Make me shortly to heare of thy merciable goodnes for in the do I truste:shewe me the waie where in I maie goo/for vnto ỹ haue I ly-

fted vp my soule.
Delyvre me fro my enymes o lorde my god: for vnder the do I hyde my selve.
Teache me to do thy plesures/for thou arte my god: thy good spirite mought lede me into the rightwaie
For thy names sake lorde restore me: for thy rightwisnes leade my soule oute of this strayt anguysshe
Ye and for thy mercyes sake all to destroye my enymes: ãd shake awaye all that trouble my soule/for I am thy servante.
Glory be to the father / to the sonne/and to the holy goste.
As it was in the beginninge/as it is nowe/and ever shalbe. AME[illegible].
¶ The commendacions
¶ Thargument in to the. 119. ps[illegible].
¶ This Psalme declareth in howe

grete pryce and reverence/the sayn-tes or holy men haue the lawes of god: howe ernestly they are occupi-ed in them/howe they sorowe to se them broken and sayde ageinste of the vngodly: howe they praye to be taughte them of god/ and to be ac-coynted and acostomed with them and to be shorte/ howe they desyer those men to be destroied (what so ever they be) which breke and saye ageinste them.

BLessed are they which lyve pure and innocently: e-vē thē I meane which lyve after ỹ lawe of ỹ lorde

Blessed are they whiche obserue his testimones: and serche them with all theyr harte.

For they shall do no wykednes: ỹ thus trede his wayes.

Thou hast commaunded: that thi commaundementes shulde be kepte with earnest diligence.

Wolde god ẏ my lyfe we' so instructe: ẏ I might observe thi ordinā

Then shulde I not be disap- (ces.
ointed: when I shal have all thy cō cōmādementis before myn eyes.

I shall magnifie the with a pure harte: when I shall learne thy rightwise iugementes.

I shall observe thy ordināces: forsake me not at eny tyme.

Howe shulde the yonge man amēde hys lyvynge? he shal wel amende it in obseruinge thy plesures.

With all my harte have I soughte ẏ: suffre me not to swarue from thy commaundementes.

In my harte have I hyd thy wordes: to thētēte I wolde not offēde ẏ

LOrde thou art prayse worthye: teache me thy ordinaunces.
WIth my lippes shall I shewforth all the plesures of thy mouthe.
I shall reioyse of the waye which thy testimones teache: as vpon all maner of ryches.
VPpon thy commaundementes shall I set all my mynde: and shal set thy pathes before my eyes.
IN thy ordinaunces shal I delight the: & I shal not forget thy wordes
BEwarde thy seruante/ ỹ I maye lyve: and observe thy plesures.
VNkover my eyes: ỹ i maye pfitly se ỹ merveloues thīges in thy lawe
I am but a stāger in ỹ erthe: yet hyde not thy cōmādementes fro me
MY soule is brokē with desyer: to knowe at al tymes thy plesures.
THou shalt sharpely rebuke the

vngodly; kursed are they that erre frome thy commaundementis.
Take away fro me opprobry & ignominy/ for I shal obserue thy testimones.
Even the chefe rulers sit & speke ageinste me: but yet thy servante is occupied ever in thy ordinaunces.
Also thy testimones are my delyght: and my counselers.
My soule cleued to therthe. restore me accordinge to thy promyses.
My lyfe I haue shewed vnto the: and thou hast graunted me/ teache me thy ordinaunces.
Make me to vnderstande ẏ wayes of thy commaundementes: ād then shall I thinke vpon thy merueles
My soule was melted awaye with sorowfull thougthee: make me steffe agein accordige to thy promises

Turne thou awaye fro me the desaytfull waye : and make thy lawe plesaunte vnto me.

The true waye have I chosen: ād thy plesures I setted befo' my eyes

I cleued to thy testimones (o lorde): let me not be shamed

I shall runne in the waye of thy commaundementes : for thou wilt ease my harte.

Teache me (lorde) the waye of thi ordināces: ¶ I shal marke it for ev'

Geve me vnderstandinge ¶ I shal kepe thy lawe: I shall kepe it with all my harte.

Lede me by the pathe of thy preceptis: for in it is my plesure.

Bende my harte into thy testimones: and not in to lucre.

Turne awaye my eyes leste they beholde vayne thynges: in thy wa-

ye quyken me.

Make faste thy promyses to thy servante: which is addicte vnto thy worshipe.

Turne awaye my shame which I feared: for thy iugementis are favourable.

Lo, I desyerd thy commãdementes: restore me for thy righteousnes

Be present with me (o lorde) with thy mercy: come to me with thy helpe accordinge to thy promyses.

That I might have to answe[r] my revylers: for I steke to thy promises

Suffre not at eny tyme the worde of trouthe to be takey fro my mouthe: for I have respecte vnto thy ordinaunces.

And I shal observe thy lawe studiously/ev[er] worlde with oute ende

I shal begine to be at large restrai

ned with nothinge: for I haue sought thy commaundementes.

I shal preache thy testimonies before kinges: & shal not be confounded

But shal delyght in thy preceptis whiche I have loved.

I shal lift vp my handes to do thi preceptes which I have loued: & shal thinke besely vpō thy ordināces

Remembre thy promyse to thy seruante: into ỹ which thou haste caused me to truste.

Thy promise is my cōforte in my afflictiō: for it is it ỹ restoreth me

The proude vngodly have scorned me sore: but yet I swarued not from thy lawe.

I remembred thy iugementes which thou hast done frome the beginninge (lorde): & I was wel cōforted

It kyndled my harte & freted me

sore: to se the is proude vngodly thy
to forsake thy lawe.

Thy ordinaunces were my songes
whyles I he' waye sayed a strā'
In the nyght shal I thinke vpon
thy name (o lorde) and I shall ob-
serue thy lawe.

This grace hast thou geven me: ỳ
I myght observe thy cōmādemēts
Thou art my lotte/lorde: I am ful
porposed to obserue thi cōmādemēts
I longe for thy presens withe all
my harte: haue mercy vpon me ac-
cordynge to thy promyses.

I called to mynde my wayes: & I
turned my fete vnto thi testimones
I hasted my selfe & differred not:
to thentent I woulde observe thy
preceptes.

The vngodly congregacion hynd-
red me sore; but yet did I not for-

Beati immaculati

gete thy lawe.

At myd nyght ſhall I ryſe vp to prayſe the: for thy rightwiſe iugementes.

I aſſociate my ſelfe with all that worſhype the/and with them that obſerve thy commaundementes.

Thou haſt dealte favourably with thy ſeruaunte (o lorde) accordinge to thy promyſe.

Learne me rightly to ſavoure and to knowe: for I beleue thy commandementes.

Before I was tamed with affliccion I erred: but nowe I marke thy ſayinges.

Thou art good & gracious: inſtructe me in thy ordinaunces.

The proude vngodly framed togither their paynted lyes ageinſte me; but I ſhall obſerue thy comau-

ꝺementes with all my harte
Their grosse hartes ar congeled like talowe: but I shall delyght in thy lawe:
It was happye that thou tamedst me with afflicciõ: ẏ I myght yet so be instructe in thy ordinaunces.
Bet² is the lawe of thy mouthe to me: then thousãds of goolde & silv²
Thy handes haue fasshoned & ordined me: geve me vnderstandinge to learne thy commaundementes.
They that feare the shalbe glad: to se me so to cleue to thy promises
I owe knowe I lorde that thy iugementes are right good: & ẏ thou hast scourged me of good entente.
Bud I besech̃e ẏ let thy mercy be my cõforte: accordig² to those wordes which thou promysedste to thi servaunte.

Quet me be in thy fauoure & I shal lyue: for thy lawe is my delyght

Quet theis proude vngodly be confounded: for they goo aboute to destroye me fautles: but yet shal I in ỳ meane tyme set al my minde vpõ thy commaundementes.

Quet thẽ ỳ worshipe ỳ & knowe thy testimonees: turne vnto me.

My harte shalbe pfite in thy ordinãces: wh' for' I shal not be shamed

My soule faynted longinge after thy savynge helpe: but yet I lyft vp myne eyes vnto thy promyses.

My eyes dasled withe lokinge vp after thy promyse: and I sayd whẽ wilt thou conforte me?

I am dryed awaye lyke a bledder hanged in ỳ smoke: but yet forgete I not thy ordinaunces.

How longe shal thy seruãte suf-

fre theis thiges: whē wylt thou at laste geve sentēce ageist my pſuers

Theis proude vngodly dygged pitfalles for me: which haue no reſpecte vnto thy lawe.

All thy preceptes ar faithfull and true: they perſecute me vnworthely helpe thou me.

They had allmoste made an ende of me in therthe: but yet in no manner wyse forſoke I thy cōmādemētes

Reſtore me for thy mercyes ſake: and then ſhall I kepe ý teſtimones of

Lorde thy worde (thy mouthe ſtandeth for ever: in the hevens.

From generacion to generacio cōtinueth thy trowthe: thou haſt ſet the erthe and it ſtandeth ſtyll.

The tyme contynueth ſtyll accordynge to thy ordenaunce: for al thynges are at thy commaundemēte.

Except thy lawe had bene my delyght: I had pished in my afflicciō
I shal nev' therfore forget thy cōmaundementes: for by them thow hast refresshed me.
I am thyne / saue thou me: for I serched thy commaundementes
The vngodly waite to destroie me but ꝯ in ẏ meane tyme shal endev' me to vnderstande thy testimones.
I perceyue that every thinge comprehensible hath an ende: but thy cōmādementes ar incomprehensible.
O / howe excedīgly loved I thy lawe: cōtinually do I thīke therof.
Thou haste made me wyser then my enymes thorowe thy preceptes / for they are ever in my mynde.
I exceded all my teachers in right vnderstandīge: for I am ev' spekynge of thy testimones.

I passed even the seniours in true vnderstandynge: for I obserue and marke thy commaundementes.

From every evel pathe I refrained my fete: to thentente I wolde obserue thy speches.

I haue not swarued from thy plesures: for thou shalt instructe me.

O / howe swete are thy speches in my taste: they ar swet² then eny honey in my mouthe.

I fetche my vnderstandige at thy commaundementes: wherfo² I haste every desaitfully pathe.

Thy wordes are a lanterne to my fete: and light vnto my fote pathe.

I haue sworne and shall performe it: to kepe thy iuste plesures.

I am feabled with affliccion: Lorde restore me after thy promysee.

O lorde I beseche the let ỹ willin-

ge sacrifices of my mouthe be accepted: and teache me thy plesures.

I my selfe brige my life ev' ito perel: but yet thi lawe do I not forget

The heis proude & godly haue set snares for me: but yet I swarued not from thy commandementis.

I haue chalenged thi testimones for my perpetuall heretage: for they are my hartes ioye.

I haue bowed downe my harte to do thy ordenauncee: ye & that for ever with oute ende.

The fraty ke haronecked do I hate: and thy lawe haue I loued.

Thou art my lurkige place & my shilde: I waite for thy promyses.

Avoide fro me ye hurtful men: & I shall kepe ỳ precептes of my god

Strengthen me accordige to thy promysee ỳ I maye lyve: let me not

shamed disapointed of my hope.
Staye thou me/ and I shalde sa-
ued/and I shalt delyght besely in
thy ordenaunces.
Thou shalt trede downe al ye erre
frō thy ordināces: for al theis kraf-
ty mēnis study/is to deceyve with
Lyke rouste thou rubbedste (lyes.
awaye all those proude vngodly of
therthe: wherfore I loued thy testi
My flesshe trēbled for fea- (mones
re of ye: and I feared thy iugemēts
All my mynde was to do equite & rightwisnes: leve me not to my vn-
iuste vexers.
Delyght thy seruaunte with go-
od thinges: leste theis vngodly ma
ke me sorowful with their iniures
My eyes dasled lokinge vp for thi
sauinge helpe: & waitinge for ye pro
myses of thy rightwisnes.

Deale with thy ſuāt m^r cyably: & instructe me with thy ordenances.
I am thy ſuāte: make me to vnd^r stande & to knowe thy testimones.
It is tyme (lorde) to do iugement: for they haue scatered a brode thy
And th^r fo^r I loued thy pre- (lawe ceptes: above goolde & precio^s stones
And for this I knowledge al thi commaundementes to be rightwise/and I hate every false pathe.
Meruelous are thy testimones: wherfore my soule obseruethe them.
To come but to the dore of thy scripture lyghteneth: & geueth vnder standinge to the vnlerned.
I drwe ī my breathe faintly: for ẏ I laboured so sore to attaine ūto
Beholde and haue (thy preceptes mercy vpō me/accordinge to thy iugementes; wherwithe thou gouer-

nest the lovers of thy name.
Rule my stepes afty: thy plesures
& suff' no iniqte to have dominion
Redeme me frō ẏ iniures (ov' me.
of mē: & I shal kepe thy cōmādem-
Make thy face to shine vpō (entes
thy ꝑvāte: & instructe me in thy or-
Stremes of water guss- (denāces
he doute of my eyes: because I se
men not obseruynge thy lawe.
Rightwise arte thou (O Lorde):
and right are thy iugementes
Thou hast cōmāded in thy testi-
mones: rightwisnes and faithful-
nes moste chefely.
My Zele to thy worde killed me:
because my persuers forgate it.
Thy wordes are purely tried like
as with fier: & thi ꝑuāte loueth thē
I was a litel on & an abiecte: but
yet forgate I not thy cōmādemēts

Thy rightwisnes is everlastinge and thy lawe is the very trowthe.
Then affliccion and heuenes had taken me: then thy commaundemẽtes refresshed me.
The beleuinge of thy promises is everlastinge rightwisnes: geve me thũd' stãding of this/ & I shal live
I called vpõ ẏ with all my harte: graunte me (lorde) & I shal obserue
I called vpõ ẏ/ save (thy ordinãces thou me: I shal kepe thy testimonz
I prevẽte ẏ daweninge of ẏ daie & krie vnto ẏ/ I waite for thy pro-
My eyes prevẽted ẏ watc- (mises hes: ẏ I might be occupied i thy pl-
Heare me lorde for thy m'c- (esurs ies sake: q̃kẽ me aftyr thy plesurs.
My ꝑsuers layed their owne fautes vpon my necke: but they ar gone farre backe frome thy lawe.

Thou arte presente o lorde: and al thy precepts ar ỳ very selfe trowth
I knewe this before of thy testymones: for thou hast stablesshed thẽ to abide for ever.
Beholde my afflictiõ & defẽde me for I forget not thy lawe.
Defende my cause and deliure me quikeñ me after thy promyses
Helthe is farre frõ ỳ vngodly: for they regarde not thy ordinaunces.
Bountuous is thy ientlenes (o lorde): quikeñ me at thy plesure
Many the' ar ỳ' psecute me & ar ageinst me: & yet haue I not swarued frõ thy testimonies.
I se theis malicio9 men & it yrked me: because they obserued not thy
Thou seest ỳ I loue thy sainges. cõmãdemẽte: lorde for thy mercyes
The beginninge of sake qkeñ me

thy wordes is trouthe: ⁊ ẏ iugemē-
tes of thi rightwisnes stāde for ev²
The ov² moste in authorite ꝑsecu-
ted me fautles: ⁊ my harte feared at
I am as glad of thy (thy wordes
plesures: as one ẏ had fōde many
I hate ⁊ abhorre lyes: ⁊ (proyes.
I love thy lawe.
Seven times in the daye I prayse
the: for thy rightwyse iugementes.
The lovers of thy lawe: shal haue
myche felicite ⁊ q̄etnes ād no hurte
I trusted vpō thy helpe (lor (at al
de): ⁊ gave diligēce to thy precepts.
My soule obſueth thy testimones
I observe thy (⁊ loveth thē gretly.
cōmādemētes ⁊ thy testimones: for
al my wayes are opene vnto the.
Let my kryinge ascende in to thy
presens (o Lorde) make me rightly
to vnderstande thy wordes.

Let my depe desyer come into thi sighte: delyv' me accordinge to thy
My lippes shal pow' f. (promyses.
orth thy praise: thou shalt instructe me in thy ordinaunces.
My tōge shal speke of thi plesurs for al thy preceptes ar rightwisnes
Let thy hande helpe me: for I have chosen thy commaundementes.
I desyered thy sauinge helpe (lorde): and thy lawe is my delyghte.
My soule shal lyve and prayse ẏ/ & thy iugementes shalbe my helpe.
I am strayed like a loste shepe: seke thou thy servāte/ for thy cōmādementes haue I not forgette.

¶ The antheme.

God commaunded man firste of all not to taste of the tre of knowledge of good and euel, willinge that it shulde not lye in manis will and po-

wer of hym selve to knowre good frō om euell, but that this knowledge shuld be geuen man thorow goddis worde. To the whiche worde he commāded vs also nether to adde eny thynge nor to take from it, no not to do with owte it that thinge, whiche apere the right in owre eyes. Deut. Blessed ys that man (o lorde) whom thou lerneſt & .ye and whom thou tetheſt withe thy worde.

¶ Oratio.

O God almighty/ all a lone sufficient/ for vs all to be holpen/ and to geve vs all thyngee: we beseche the for thy sonne iesus Christes sake/ and for thy glory of thy worde/ to purifie ow² hartes withe thy spirit of faith/ ỹ we might knowe thy worde/ hea² thy voice/ & beleve it which assureth vs/ frely to be

made rightwise be thy favour and mercy thorowe the redempcion that is in Christe Jesu/ower seate of mercy thorowe faithe in his bloude. Amen.

Esaye. 59.

Lo, the lorde is yet a lyue, whose power is not so minisshed but he maie vs yet saue, nether are his eares so stopped but he will vs yet heare.

Emprinted at Argentine in the yeare of ower lorde 1530.
by me Francis
Foxe
Praise ye the lorde.

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